

A D I V I N E <sup>1</sup>  
B A L L A N C E  
T O W E I G H  
R E L I G I O U S  
F A S T S I N.

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Applied to present Vse, in  
A S E R M O N  
P R E A C H E D

Before the *Honourable House of Commons*,  
in *S. Margarets Westminster* at their publique Fast,  
Sept. 27. 1643.

BY  
HUMFRY CHAMBERS B. D. Pastor of *Claver-*  
*ton in Somersetshire*, a Member of the present Assembly  
of D I V I N E S.

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JAMES 3.18.  
*The fruit of Righteousnesse is sown in peace of them that make peace.*

*Turpis omnis pars est suo universo non congruens. Augustin.*

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MUSEUM  
BRITAN  
NICVM

To the Honourable House of Commons,  
now assembled in PARLIAMENT.



Ere it not that I desire to abstain from all appearance of an evill begging of undeserved applause, in the way of affected self-extenuation, arising from proud humility, I could write much (I think in truth) of that unworthinesse, which I conceive to be in these ensuing meditations; or in any other fruit of my poor understanding, to be exposed to publike view: But your command (Honourable Patriots) brought me to tender these thoughts in your ears, which, in obedience to your Order, I now likewise offer to yours, and all mens eyes. It is hard for flesh and blood to come home to the Apostles heavenly command, What ever ye do, do all to the glory of God: Yet this should encourage all Gods servants, to presse up thereunto with all their might, that God hath so subordinated the good of man to his own glory, that it is impossible for any man to study out a readier course to advance his own good, then, by forgetting himself, to aim at, and steer directly to the glory of the Lord. A man may be, indeed cannot but be, a loser by himself, whilest he makes himself the end of his own counsels, and actions; But never man was loser by the Lord, who was content to lose himself, that he might finde a way to exalt the honour of the most High: This, all beholders have great cause to judge, hath been, and is your aim; whilest to promote the truth, and purity of Religion, and administration of righteous judgment in this, and the united Kingdoms, you have put your lives; liberties, estates, and whatsoever self-love may endear unto you, into your hands; if not rather, under your feet, apparently hazarding all these, if not for God, then all in vain. Suffer a word of exhortation, and be intreated, in the

I Cor. 10.

31.

fear of God, to continue ever faithfull to the God of heaven, and our dread Sovereign, the Kings Majesty; then, although you bee esteemed enemies, for speaking the truth, and seeking righteousness, yet may you wait with comfort, for a time, wherein the Lord will cause your righteousness to shine forth as the morning, and your just dealing as the noon day. It was the end which I did, or desired to propose unto my self, when I preached before you, to stir you up by way of remembrance to spiritualize, and animate your fasts, by making God the end, and a Christian thorough Reformation both nationall, and personall, the fruit of them: If what I then spake, and now publish, (perhaps not in syllables, yet certainly, in substance, with addition of some enlargements, which the straitness of time suffered me not then to produce) did, or hereafter do prove usefull, and effectuell to quicken you, or any others to any holy duty, whereby the Lord may be glorified, I have what I desire. The God of heaven in his due time, make your counsels, and indefatigable endeavours prosperous to stop that issue of blood, of which our State languisheth, flowing (no doubt) originally from the fountain of our sins: And the Lord carry on the good work of Reformation in your hands unto a happy, and most desirable perfection; that the Kings Majesty, and his truly faithfull and Loyall subjects, may come at length, in despite of all malicious, mischievous attempts, and underworkings to the contrary, to rejoyce each in other, and both in the Lord our God; endeavouring jointly to promote, what may be for the advancement of Gods glory, the enlargement of his kingdome, the comfort of his people, and the generall good of the Land: This is and shall be the prayer of

Your servant in the Gospel  
of Jesus Christ,

HUMFERY CHAMBERS.



A S E R M O N  
PREACHED AT THE  
late Fast before the Honourable  
House of Commons.

ZACHARY 7. 5, 6, 7.

*Speak unto all the people of the land, and to the Priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did you at all fast unto me? even to me?*

*And when you did eat, and when you did drink, did you not eat for your selves? and drink for your selves?*

*Should yee not hear the words which the Lord hath cryed by the former Prophets when Ierusalem was inhabited, and in prosperity, and the Cities thereof round about her, when men inhabited the South of the plain?*



ALL the Lords complaints should be his servants Caveats: what he bewailes they must beware of. Now it is a bewailing complaint of the Lord against the Teachers of Judah, *Thy Prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity to turn away thy Captivity, but have seen for thee false burdens and causes of banishment.* It is therefore the duty, and ought to be the care of the messengers of the Lord at all times, that they stand not  
B with- Lam. 2. 14.

within the compasse of this the Lords complaint, that they be not found in the number of those daubers with untempered mortar, who speak their own, not the Lords words, and chuse rather to please those to whom they come with unprofitable, then to profit them with unpleasing discourses, tending to the bottome of those sin-sores and spirituall wounds, which if not throughly handled and healed, threaten the death and ruine both of persons and states. It would be too great a derogation from the wisdom and Christian integrity of those worthy Patriots who are here humbling themselves before the Lord this day, in the assembly of his people, if it should be but once questioned whether a panegyrick affectedly composed to trumpet out their praise in their own ears, or a politike State-discourse wherein scholastique contemplatours usually display much learned ignorance, would not be most distastfull to them, as being very unseasonable and unsureable to the day and duty wherein we are, which calls for all sad and serious self-abasement in the sight of God. That I may therefore answer mine own duty, and your Christian expectation, I shall without further apology acquaint you that my text hath put into my hand a Commission or warrant from Heaven (before I goe farther, I must needs cry out with the Apostle *αὐτὰρ ἡμεῖς* who is sufficient for these things?) to convent every soul here present before the face of the Almighty God, & to examine him, or at least wise to direct him to examine himselfe upon certain weighty Intergatories, which happily may bring us (in part at least) to discover the true cause why we have so long looked for peace, and no good is come, for a time of healing, and behold trouble; why, notwithstanding all our often reiterated fasts and prayers hitherto, *The harvest is past, the summer is ended, and we are not saved.* If any of you desire a copy of the Articles upon which we must all be examined, that they may more seriously weigh and consider them, they may please to observe that the true originall of them, stands upon divine record in my text, wherein we find the Lord plainly directing his Prophet *Zachary*, and in him all his messengers, how to examine those who stand high in a thought of their solemn fasting, whether they do in such a manner attend upon this sacred duty as that they may expect accep-

tance

2 Cor. 2. 16.

Jer. 8. 20.



tance from the Lord in the same. Three questions or Intergatories there are laid down in the three verses of my text, which the Lord proposed to the Jews by the Prophet *Zachary* and doth still look that his messengers should in his name propose to all those, who retain the outward formality of religious fasting.

1. *The first is, Whether they fast to the Lord or to themselves, for so the Lord questioned the Jews verse 5.*

2. *The second question is, Whether they be uniform in their carriage towards the Lord, minding and attending his glory in the time of their joy, as well as of their mourning, in the time of their feasting, as well as of their fasting; whether as they pretend to fast to him, so they doe eat and drink to him too, and not unto themselves, which is the question proposed to the Jews in the 6. ver.*

3. *The third question is, Whether they doe mainly consider and acknowledge the main duty of attending and yeelding obedience to the will of God, made known in his word, without which all outward fasting and formality in Gods worship is of no account in his sight; which is the substance, and the intent of the question proposed to the Jews in the 7. ver. Should you not hear the words which the Lord hath cryed by the former Prophets, &c.*

The entry by which I must needs lead you to my text, shall reach no farther back then to the first verse of this chapter; which entry though it may seem but short, yet is (to confesse the truth) so darkned and become such a labyrinth by the various translations & interpretations of the learned, that it is a difficult thing for any one, that entereth into it with a resolution to survey all the crooks of ambiguity, which the different judgements of men have made in it, fairly to come out again with good content and satisfaction. I intend not to perplex or puzzle my self or you therein, but only to point out unto you some of the dark passages thereof, and to carry you as speedily through it to my text as possibly I may.

First, in the first verse of this chapter is laid down the precise time, when the Prophet *Zachary* received command, and commission from the Lord, to preach this \* second sermon to the Jews, which (as all Interpreters agree) is contained in this and the following chapter. It was in the fourth year of King *Darius*, in the fourth day of the ninth month, even in *Chisleu*. This particular

\* Duo enim anni intercessere inter hanc & primam prophetiam, quæ contigit anno secundo Darii: Sanctius. Duo hæc capitulum concionis esse res ipsa indicat: LXXIIII.

\* Hieronymus  
ad ro. son 1.  
cap. 1. Zachar.  
Quamquam dis-  
sentiant inter-  
preses, tamen  
certis & sic in-  
rationibus colli-  
gitur su. q. hanc  
sententiam Hystaspis  
Calvinus ad  
eundem locum.  
Dan. 5. 31.

designation of the time of this prophecy shews that there is good cause why we should particularly take notice of the same. But here the learned inquire and dispute what King *Darius* this was, in the fourth year of whose reign this word came to the Prophet *Zachary* from the Lord. Whether *Darius the son of Hystaspis*, as *Jerome* of old and of late *Mr. Calvin*, with divers others, have conceived; or *Darius Nothus*, as *Iunius* and *Drusus* and others apprehend, for it is on all hands acknowledged, with evidence of truth, that it was not that *Darius* to whom *Cyrus* committed the government of Babylon after that *Belsazzar* was slain, who is called in the Scripture *Darius the Median*. It may suffice us in relation to my text to know that this *Darius* mentioned in the first v. of this Chap. was he, in the second year of whose reign the Jews set themselves earnestly upon the work of rebuilding the house of the Lord, after that it had been (through the subtil attempts of their potent adversaries) for divers years intermitted, and were greatly encouraged and assisted by him in the same; as it appears in the end of the 4. Chap. and in the 5. and 6. Chap. of the book of *Ezra*; and in the 6. year of whose reign the house of the Lord was fully finished, *Ezra* 6. 15. By this it is evident that this word of the Lord came to *Zachary*, when the house of the Lord at Jerusalem was in a good forwardnesse towards a perfect reparation: *Fortè*, &c. perhaps (as *Drusus* speaks) so far rebuilt that sacrifices began to be offered to the Lord in the same; or as *Paulus de Palatio* conceived, *Quantum ad sancta & sancta sanctorum*. In regard of those two special parts of the same, the Holy and the Holiest of all; but it was not at that time fully repaired, and finished, nor untill about two years after. This time which the Lord made choice of, therein by the Prophet *Zachary* to preach this cautionary Sermon to the Jews, was very seasonable for that purpose, that they might be premonished, before the outward legall ordinances of Gods worship were fully resealed in his Temple, to beware that they did not (as formerly) vainly repose their confidence on them, or any outward exercises of religion whatsoever, but well consider what *Samuel* had long before advertised King *Saul* of, *That to obey is better then sacrifice, and to hearken then the fat of rams.*

Secondly, there is laid down in the second and third verses

of

of this Chapter, the speciall occasion of the manifestation of the word of the Lord to *Zachary* the Prophet at this time, which was the comming of certain men or messengers to the Priests, & Prophets of the Lord, to inquire concerning the continuing or dissolving of a solemn annuall fast, which had bin for many years observed among the Jews, in the fifth month, as the words of the text plainly import, which are these, *when they had sent to the house of God Sharezzer and Regemmeleck and their men, to pray before the Lord; and to speak unto the Priests which where in the house of the Lord of hosts, and to the Prophets, saying, Should I weep in the fifth month, separating my self as I have done these so many years?* In these words we are to survey six particulars. 1. Certain persons sent upon a religious errand. 2. The persons by whom they were sent. 3. The place from which they were sent. 4. The place whither they were sent. 5. The persons to whom they were sent. 6. The businesse about which they were sent.

1. For the persons sent, there could be no question at all who they were, if our last translation, or the Geneva translation which herein fully accord, were generally received; for as we read the words in these translations, it is evident that *Sharezzer* and *Regemmeleck* and their men, the men joyned to them in this religious service, were the messengers sent unto the Lord, to inquire concerning the practicall doubt here mentioned. But you may know that the seventy Jews in their greek translation, *S. Jerome* in his translation wherein he intended to come more neerly to the Hebrew, the ordinary vulgar, and the generality of Romish interpreters read this place on such wile, that they make the men mentioned in the second verse to be not *missi, sed mittentes*, not those who were sent, but those who sent about this businesse of Religion. *Calvin* and *Iunius* take notice of this reading as not altogether groundlesse or inconvenient; but since as *Calvin* speaks, *in ea reparum est momenti*, this matter is of no great weight, I therefore without farther dispute, take the men here mentioned to be (as our translation represents them unto us) the Embassadors which were sent to the house of God about the businesse of the fast of the fifth month: which being granted, yet the learned differ in judgement about the men themselves, whether they were Gentile Profelytes, or Jews by nature, and

\* In stead of  
Regemlech,  
the 70. reade,  
Por. 70. 6. Baer-  
deus; Illud  
vere valde dif-  
ficile quod in  
nominibus vi-  
vorum, a quibus  
missa est legatio  
tam parum  
convenit inter  
Hier. 70. & 70.  
Sanctius.

Vide Cornel à  
Lapide ad locu.

\* Quid putant  
Juæi fuisse  
proceres aliquos  
Persarum omnia  
puerile est Sed  
ita ad gloriam  
gentis sue tra-  
here solent ab-  
sque delectu &  
judicio quic-  
quid occurrat.  
Calo.

Remble.

\* Consider  
Nehem. 6. 14.

yet farther the Seventy have so much in their Translation varied the name of the \* latter of them, that *Sanctius* is greatly perplexed to make any good accord herein, between the Hebrew text and Greek translation.

But I intend not to trouble you about this difference, or those which are amongst the learned concerning.

2. The persons by whom these messengers were sent, whether they were some *Persian Commanders*, become *Jewish Proselytes*, as the *Jews*, and from them *Jerom* give out; or the *Jews* in the Captivity, which is the most generall opinion, countenanced by *Vatablus*, who doubted not to put *captivitas* into the Text, *cum captivitas misisset*; or the people of the Land neer to *Jerusalem*, either some of those which were returned from captivity, as *Junius*, or those which had still continued in the Land, as *Sanctius*, or the men of *Bethell* particularly, as *Dru- ssius* conceived; I suppose it evident that those who sent this question, notwithstanding the *Jews* \* fancy to the contrary, were themselves *Jews*, and farther I will not take upon me to define in this matter.

3. Nor will I hold you in any long dispute concerning the place whence these messengers were sent, whether *Babylon*, *Samaria*, or some place, or places neerer bordering on *Jerusalem*, all which opinions have their Patrons.

4. The place whither these messengers were sent, was the Temple of the Lord at *Jerusalem*, although the seventy Translators with their *eis basidin*, have made a knot here too, which *Sanctius* doth rather cut then untie, for all his diligence to uphold the esteem of the Greek Version.

5. The persons to whom these Messengers were sent, were the *Priests which were in the house of the Lord of hosts*, that is, which ministred about the house of the Lord, being then in a good forwardnesse towards a perfect reparation, and the *Prophets*, whom the Lord had then raised up unto his people, as *Haggai*, *Zachary*, and as some think, *Malachi* too, and it may be some \* others. To these were the messengers here mentioned sent in their religious Ambassage, to learn from them the mind of the Lord in that businesse, concerning the fast of the fifth Mo- neth: Here *Paulus de Palatio*, willing to do his Lord the Pope a pleasure



a pleasure, cries out, *Tu lector contra hereticos nota; Non audent Iudei violare quod publico edito mandatum erat sine summi sacerdotis & concilii autoritate*: Mark here Reader (saith he) against the hereticks, the Protestants he means, *The Iews durst not violate any thing that was establisht by publike edict without the authority of the high Priest. and the Councell.* But did not he that made this note, think you, read this Text through a Romish pair of spectacles? for here is not a word of the high Priest in speciall, but of the Priests of the Lord in generall, to whom these messengers were sent about this matter of religion; Here is no intimation of a Councell, but of the Lords Prophets, who were advised with in this businesse: here is never a title concerning authority of defining in the businesse doubted of, which resided in those who were consulted with about the same, but doubtlesse both they that moved, and they that resolved the question, looked onely on the Lords authority, as that which was to limit them in this, and all other questionable matters about his worship. The doubting Iews took the right course to receive information from the Lord in what they questioned, when they betook themselves to the Priests of the Lord, who were ordinarily to declare his will in matters of his service, and to his Prophets who were extraordinarily raised up by God to make known his minde by them unto his people: And in so doing they gave no intimation at all (as the popish Observer hints that they did) that the Roman Pontifex with his Councils is now to be advised with and rested on, in the Christian Church in all questions of Religion, as having his seat in a chaire of infallibility. Wherefore to passe by this Romish note, as that which racks, and over biasseteth this Scripture, to the countenancing of Antichristian Papall usurpation, I would offer to your consideration in stead thereof, worthy *Calvins* apposite and proper note upon the Iews practise here related, in sending the same messengers to enquire of the Lord concerning a matter of practise in point of his worship, whom they sent to pray before the Lord, for the obtaining of mercy from him according to their need: *Quisquis ergo rite precari Deum volet adjungat fidem, hoc est, accedat docilis, & cupiat regi cum verbo*: Whosoever (saith he) would rightly pray to God, let him

Deut. 33. 10.

Amos 2. 11.



Prov. 28.9.

him joyne faith, or fidelity to his prayer, that is, let him come with a teachable minde, and desire to be governed by his word. And this indeed is worth our noting, and learning too from this place, for certain it is, *That he which turns his ear from hearing the Law, the word, the will of God discovered in the Scriptures, and by his faithfull Messengers, his prayer shall be abomination.*

Thus I come in the sixth place to consider the businesse about which these Messengers were sent to the house of God, and that is very evident and unquestionable, and indeed that which most concerns us to be well informed in, with relation to my Text. The businesse which these Ambassadors had in charge was to treat with the Lord God, in the behalf of those that sent them, in a double manner.

1. First, by way of prayer, or petition, and so their businesse was unto the Lord immediatly, they were to pray unto him, or extreat his face, as the Hebrew words signifie, that is, to pray before his face, or presence, which was specially manifested in his Temple, not for themselves onely, but for those also who sent them to the house of the Lord. And here as Mr. Calvin hath well observed, *Sub precatonis voce intelligit etiam sacrificia*, The Prophet under the name of prayer comprehends sacrifices also, which were offered up to the Lord, according to the law, by those that came to pray unto him in his Temple; The reason of this assertion is very sound, *Certum enim est, &c. For it is certain (as he goes on) that the Jews prayed daily in their captivity, because there could have been no Religion amongst them if they had not exercised themselves in prayers. But here mention is made of solenne prayer, to which sacrifices were conjoynd, of such prayer for the right offering up whereof there was need that men should go up to Jerusalem to the Temple of the Lord, which could be no other but prayer, accompanied with sacrifices, or some other legall rites.*

2. Secondly, by way of advice and consultation, and so their businesse was to the Lord mediately, by his Priests and Prophets, to whom they were sent, and came as to Gods mouth, to enquire of them, or rather of the Lord by them, whether they should weep in the fifth Moneth, separating themselves as they had formerly done for many yeers together. Before we passe

The

The observation of the double charge, and the order of the charge, which these religious Ambassadors had laid upon them to treat with the Lord in, first by way of prayer, then of advice; first by way of supplication, then of consultation, naturally offereth this Note unto us, that

*They who desire to receive information from the Lord, must be* Doctrine.  
*carefull to offer up prayers and supplications to the Lord for the same.*

For the Lord giveth wisdom, out of his mouth commeth know- Prov. 2. 6.  
ledge and understanding, and he giveth to those that ask, as our Saviour hath assured us, *Every one that asketh receiveth.* The Luke 10. 11.  
Prophet Daniel was not to seek in this point, and therefore when he desired to be informed by the Lord concerning the secret of Nebuchadnezzars propheticall dream, he betook himself not to his study, but to his prayers, and called his companions to joyn with him in that duty, as we read, *Dan. 2. 17, 18.* Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah his companions, that they would desire mercies of the God of heaven concerning this secret. This is the right course for the obtaining of information in heavenly mysteries, to which the holy Ghost directs us. *If thou criest after knowledge, and liftest up thy voyce for understanding, if thou seek- Prov. 2. 3, 4, 5.  
est her as silver, and searchest for her as for hid treasures, (for treasures hid in heaven) then shalt thou understand the fear of the Lord, and finde the knowledge of God.* The Apostle James in like manner directeth all those who desire to attain any branch of heavenly wisdom from the Lord, to seek it from him by faithfull prayers; *If any of you (saith he) lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not, but let him ask in faith.* Jam. 1. 5.  
No doubt, the doubts and unhappy differences, in points of Religion, which at this time extreemly disturb the peace of our land, would receive a happy abatement, if there were lesse studying of men, and more of the Scriptures, if in stead of wrangling disputations with men, there were more wrestling supplications offered to the Lord, in those, or the like words, *Open thou mine eyes, that I may behold wondrous things out of thy Law.* Psal. 119 18.  
The knowledge of heavenly truths is to be looked for from heaven, and sought for from heaven, considering that there is a spirit in man, and the inspiration of the Lord gives them

Job 32.8.

them understanding. But to leave this point I come now to the particular question wherein the Messengers here spoken of were to seek resolution from the Lord, *Should I weep &c.*

For the right understanding of this question we must consider (which Interpreters generally have observed) that when *Nebuchadrezzar* in the nineteenth year of his reign surprised and took Jerusalem, in the fifth month *Nabuzaradan*, Captain of the guard, a servant of the King of Babylon, came unto Jerusalem, and he burnt the house of the Lord, and the Kings house, and every great mans house burnt he with fire, as it is storied, 2 Kings 25.8,9. and *Ier.* 52. 12, 13. In the book of Kings it is said that *Nabuzaradan* did this on the seventh day of the fifth month; in the Prophesie of *Ieremy* it is said that he did this on the tenth day of the fifth month. The reconciliation of these seemingly disagreeing places is very easie, if we conceive that *Nabuzaradan* began this dreadfull burning in Jerusalem which together with other houses consumed the Temple of the Lord in the seventh, and continued it unto the tenth day of the fifth month. In which the Jews seeing the glorious Temple of the Lord, where in they had trusted, and of which they had boasted, consumed with fire, they then upon set apart one day of that month, which *Iunius* and *Drusius* affirm to have bin the ninth day, for an annual Fast, wherein they might humble themselves and mourn before the Lord. And most likely it is that this was done by the common consent of all the people of the Jews, as *Calvin* well note; *Nec vero dubium est quin publico omnium consensu factum hoc fuerit, ut singulis annis luctum hunc susceperint; no doubt* (saith he) *but the Jews took up this yearly mourning by publique and generall consent*: which when they had continued for the seventy years of their Captivity, and for divers years after, as all agree, (though they accord not precisely about the number of these years) in the fourth year of *Darius*, some of the Jews, seeing that the house of the Lord was almost repaired, began to scruple it, whether they should continue their yearly fasting occasioned by the former desolation, when they had great cause to rejoyce at the present reparation of Gods Temple; And therefore that they might have a sound resolution herein, they sent certain months before the fifth month came, to inquire at the

the mouth of the Lord by his Priests and Prophets, whether they should still continue or desist from this religious custome of fasting, saying, *Shall I weep, &c.*

In this question many considerable points offer themselves to us some of which I shall point at, and passe over as speedily as I may.

Interpreters on all hands agree, that the Jews who sent for resolution in this question, were much sowed with the leaven of hypocrisy: The form of their question, and the manner of the Lords reply to the same evinceth so much: Yet Calvin is confident (& I take it on good ground) *non fuisse crassam simulationem*, that their hypocrisy was not so grosse, *sed simul fuisse studium obedientia*, but that there was some sincere desire of obedience mixt therewithall: so that their practise holds out as some things execrable, wherein they are to be left; so some things imitable, wherein they are to be followed by us.

First, it is worth our observation that though they were many who sent this question to the Lord, yet they proposed it in a singular form, as if they had bin but one man, *כך נהי' numquid sciendum est mihi, shall I weep, &c.* And this is very imitable in them; for matters of Religion should be carried in a unity by Gods servants; they who serve one God, should serve him as one people. yea as one man. It is a rule in Philosophy, *Qua conveniunt in aliquo tertio, conveniunt inter se*: those things that agree in a third, agree among themselves. This rule should especially hold in matters of Christian Religion; wherein the divine unity should be acknowledged for a point of uniting Divinity; engaging all those to be in matters of Religion as one, who profess dependence on and service to one God; *unus deus, one Lord*, and *in his, one God*. Ephes. 4. v. 5, 6. is prest by the Apostle as a strong argument to enforce the multitude of Beleevers, who confesse and worship this *one Lord*, and *one God*, to be not only men endeavouring (as our English translation hath it) but *unus acordes, studentes*, as Beza renders it, *such as make it their study*, yea *soliciti servare* (as Iunius out of the Syriack, to which the Vulgate agrees) *using all possible carefulnesse to keep the unity of the spirit in the bond of peace, ver. 3.* It was the great commendation of the Jews after their return from Babylon that they gathered themselves

כח' אחד *as one man* to Jerusalem, to build the Altar of the Lord, *Ezra* 3.  
 1, 2. and in the dayes of *Nehemiah* all the people gathered them-  
 selves together *as one man*, to call upon *Ezra* the Scribe to bring  
 forth, and read the law of the Lord unto them, *Nehem.* 8. 1.  
 Then Gods Altar is likely to be erected speedily, then Gods  
 word is likely to be heard profitably, when many build, and  
 hear *as one man*. No wonder if Gods Altar-work goes slowiy  
 on, when there are curled divisions not only in Judgement,  
 but in affection too amongst the builders: No wonder if  
 Gods word be not heard or hearkned to for Reformation,  
 when there is a hideous noise made in all mens ears, by  
 multitudes of clamorous disputations, of which it may be  
 truly said in the Apostles language, that they are *ὑποτιθέσθαι ἑν-  
 ὁθεν ἑκαστοὶ ἑαυτοὺς*, *oppositions of science falsely so called*; The Apostle ad-  
 deth, *which some professing have erred concerning the faith*. If Apo-  
 stolicall earnestnesse could possibly prevail with men in this case,  
 the Apostle *Paul* had writ enough to bring the multitudes of  
 those who professe the one Gospel of peace, to such a peace, and  
 unity as may adorn the Gospel of Christ: *ἑνὶ ἑνὶ πνεύματι*, &c.  
*If there be any consolation in Christ, if any comfort of love, if any com-  
 munion of the Spirit, if any bowels, and mercies, fulfill ye my joy, that  
 ye be like minded, having the same love, being ὑποτασσάμενοι* *unanimous*, as  
 the Vulgate and Beza reads, *of one accord or mind*, yea *una anima*,  
 as *Iunius* translates out of the Syriack, *one soul*, or as *informed  
 with one soul*, that is *as one man* in the matters of Gods worship.  
 It is the duty, and this would be, and should be the glory of  
 Christian multitudes, to preserve a heavenly unity and harmo-  
 ny among themselves. Let me therefore speak to all here as-  
 sembled, but specially to you (Honourable and beloved, who are  
 at present as the eyes and hands of our State, to see and act not  
 for your selves alone, but for the whole Kingdome) in the  
 words of the Apostle, *Now I beseech you brethren mark them  
 which cause divisions and offences contrary to the doctrine which ye  
 have learned* (not from the traditions or vain speculations of  
 men, but from the pure all ruling word of God, and from those  
 faithfull servants of his, who have spoken \* *as the oracles of God*)  
*and avoid them: For they that are such* (what shews of holinesse so-  
 ever they put on) *serve not the Lord Iesus Christ, but their own  
 belly,*

1 Tim. 6 20,  
 21.

Phil. 2. 1, 2.

\* ὡς τὰ ῥήματα  
 78 9. 18. 1 Pet.  
 4. 11.  
 Rom. 16. 17,  
 18.



belly, and by good words and fair speeches deceive the hearts of the simple: And though it seem a mountain in your way not to be removed, or demolished, though it seem an impossible work to flesh and blood, to remove those Ecclesiasticall make-bates which are amongst us, yet all you who love the Lord Jesus Christ in sincerity, may take for your comfort and encouragement, in your right Christian endeavour, (now notified and ratified by a solemn Covenant) to bring the people of this land not amongst our selves only, but together with our beloved Orthodox brethren of Scotland, and Ireland too, into the neereſt bond of Christian unity, in all matters of Religion) what follows in the Apostles words, *the God of peace shall bruise Satan under your feet* Verse 20.  
*ſhortly* — You cannot but expect to find Satan (as the notation of this name imports) an adversary to God, his people, and their peace, but go on cheerfully in the name and strength of the Lord of hosts, to root out & remove all cursed Church-divisions from amongst us, and though the Devill rage and rise up in furious oppositions against you, yet shall the Lord, the God of peace, and truth, tread Satan shortly under the feet of those who seek the establishment of his truth, and the peace of his people.

Here I could dwell were it within the compasse of my text, and doubtless here is matter enough of such lamentation, and supplication, as would be most seasonable for this day of public humiliation and prayer; Were it possible for us to weep tears of blood, they could hardly be powred out upon a more pressing occasion, then to bewail the bleeding condition of our State at this day through State-divisions, and of our Church through Church-dissensions: the Lord complained of old *what when he would have healed Israel, then the iniquity of Ephraim was discovered*; Hof. 7.1. most justly might this complaint be at this day renewed concerning our Kingdome; Now that the Lord hath stirred up the hearts of many Worthies, and afforded them an opportunity to sit as a Colledge of State Physicians to advise of the healing of the land, the iniquity of our kingdome is greatly discovered, now Church-divisions are by too many fomented, intestine jealousies maintained, and corrupt doctrines, as seeds of everlasting dissention, and division sowed amongst us; now that all those who profess the faith and love

Ezek. 19. 14.

of the Lord Iesus, should shew themselves his Disciples in deed by loving one another and joyning in neereſt affection each to other, that they may withſtand all ſuch common enemies, who being ſteered by Antichriſtian Counſels, ſeek (if not all of them intentionally, yet eventually) to root out the purity of the Goſpel, and the power of godlineſſe from among us; even now alas, even now, are there many diſtracting diſſentions, to our ſhame, and the rejoycing of the hearts of the Adverſaries, nourished by too too many in our land, which as ſo many viſpers (if God in infinite mercy prevent not) are ready to eat out the bowels, and let out the lifes-blood of our Church; of this I may well ſpeak in the Prophets words, *This is lamentation, and ſhall be for a lamentation*: We have at this day cauſe to bewail this as a publique ſin, and to bewail it as a publique judgement of our land; for it is hard to ſay whether there is more of our provoking ſin, or of Gods avenging judgement in this ſpirituall diſunion of affections, which is amongſt thoſe who pretend all to the faith of one Chriſt, and ſervice of one God. Sure it is that this is both our ſin, and our judgement, •threatning our ruine more then the devouring ſword; and if it pleaſe our good God, by continuing yet longer thoſe heavy things which are upon us for our iniquities, to drive his people out of their Church-diviſions and jealousies, and cement them together in Chriſtian love, and to bring them to call upon him and worſhip him with one conſent according to his word, we ſhall have cauſe to eſteem all our afflictions how heavy and loſſefull ſoever to be very gainfull, and advantageous; yea no afflictions ſhould ſeem grievous to us, the fruit whereof is this to take away our ſin, and judgement too, of Church-diſſentions, and to cauſe us to hold the many of the ſpirit in the bond of peace. Let it be a branch of our earneſt prayers to Almighty God in this day of our humiliation, and at all times, that God would afford ſome balm for this ſore diſeaſe of Church-diſſentions in that Parliamentary Gilead, which he hath now graciously provided, that ſo the health of the daughter of Gods people may be recovered, and that at length we may entertain that ſtrongly and ſweetly enforced exhortation of the Apoſtle, *Be of one mind, live in peace, and the*

2 Cor. 13. 17.

*God*

God of love and peace shall be with you. Honourable and beloved, It is greatly to be hoped and desired, that that solemn Covenant, into which your selves with some others, have already exemplarily entred, shall in Gods due time, notwithstanding all oppositions, bring forth a blessed Church, unity in the united Kingdoms of *England, Scotland, and Ireland*, which if ever attained, will be a blessed and heavenly pledge and assurance to us, and our posterities after us, that the Lord will make good to us, and them that blessed promise which he made of old unto his people; *I will set my Tabernacle amongst you, and my soul shall not abhor you, and I will walk amongst you, and will be your God, and ye shall be my people.* Oh that we might live to see that happy day, wherein the three Kingdoms, united under one Sovereigne Commander on earth, may be sweetly united in the service and worship of the one God of Heaven, *that the Lord may be ours, and his Name one in them all* then doubtlesse would the Lord, the God of peace, set his tabernacle amongst us, and rejoyce over us to do us good.

Levi. 26. 11,  
12.

Secondly, in the question proposed by the Jews, *Shall I weep,* &c. we may observe, That fasting, which is the proper subject of this question, as it is evident by the Lords reply unto the same, in the first verse of my Text, is not here expressed or named directly, but metonymically, by the adjuncts, and necessary ingredients of the same, namely weeping, or mourning, both inwardly, and outwardly, in heart, and body too, with sighes and teares, and separating themselves, נִזְרָה *nazarendo*, as *Saunders* and some others have expounded, by behaving themselves as *Nazrites*, in an abstinence for the time from all outward pleasures; but that is too short an interpretation of the phrase, *separating my self*, in this question, which imports not onely a separation from things of delight, and pleasure, which was the *Nazrites* abstinence, but even from things of necessary use too, *a cibis*, from meats in generall, as *Varablus* well reads, and expounds. A learned Interpreter of our own, hath fully from *Rabbi Kimchi* laid out the just extent of this separating themselves which the Jews spake of, to be from meat, drink, and pleasures. This the Jews expression of their fasting, by weeping and separating themselves, the Lord dis-

2.

Pemble.

lowed

lowed not, but rather approved, so that wee may hence learne for our imitation, that

Doctrinē.

*Mourning, and bodily abstinence from creature comforts and refreshments, for the time, are necessary appendants of a religious fast.*

True it is, that the substance of the duty of religious fasting stands not in these, or any bodily acts, and exercises whatsoever: Men may bow down their heads like a bulrush, as solemne mourners, they may on a fasting day abstain from all, even necessary creature-refreshments, and yet be farre from the heart and substance of holy fasting. Howbeit when the heart is truly set to this duty, when men therein acceptably attend upon the Lord, the inward anguish of their souls cannot but bring forth outward mourning, their self-abhorring will shew it self in denying themselves, for the time, the common comfort of the creatures. These things, though they are not to be affected in a fast, by way of ostentation, which is the intent of our Saviours direction, *Matth. 6. 16, 17, 18.* yet they will, and must appear in the fasts of Gods servants, as the fruits, and evidences of their unfained humiliations, as we see in the fastings of *Daniel, Nehemiah*, and diverse others of Gods servants mentioned in the Scriptures. Outward mourning and abstinence have their due place, if they keep their due place, in the duty of fasting, and be retained not as the principall parts, but necessary consequents, and adjuncts of that spirituall duty.

1an. 9. 3.  
Neh 1. 4.

3.

Thirdly. it is observable in the Jews question, *Should I weep in the fift Moneth? &c.* that they made mention therein onely of one of their yeerly fasts, namely the fast of the fift Moneth, whereas it is evident by the verse following that they had likewise an annuall fast on the seventh Moneth, assumed by reason of the slaughter of *Gedaliah*, and the utter scattering of the Jews thereupon, which fell out on that Moneth, as appears *Jer. 41. 1, 2.* yea they had two other annuall fasts too, in the fourth Moneth, and tenth Moneth, by occasion of *Nebuchadnezzars* laying siege against, and breaking up of *Jerusalem* on those two Moneths, as we finde it storied, *Jer. 39. 2.* and *52. 4.* howbeit in the question wherein the Jews desired resolution, they mentioned onely the fast of the fift Moneth *Paulinus de Palatio* conceived the reason of the Jews mentioning of the fast

Chap. 8. 19.  
*Jejunium quoniam  
ti] Hic mensis  
Hic brevis Thum-  
mus nuncupatur,  
cujus die noster  
capta fuit urbs:  
itaque jejunium  
eo die institutum.  
Quinti] Hic  
mensis Ab dici-*



fast of the first Moneth onely in their question, was because they had wholly omitted, at that time, the other three yearly fasts, which as he apprehended, ceased at their return from *Babylon* to *Jerusalem*. Other Interpreters on the contrary conceive that the Jews were willing to continue the other three yearly fasts, untill they saw a more through restitution of their State, and the City of *Jerusalem*, and therefore onely made question about the fast of the first Moneth, which was instituted with speciall respect to the ruin of the Lords Temple on the same. It would be as vain as unprofitable, to wrangle about this difference, which howsoever resolved, alters nothing in the main intent of the question about the fast of the first Moneth, it being on all sides acknowledged by Interpreters, that this question was at this time proposed by the Jews, because the happy progresse in the reparation seemed justly to abolish, and set a period to the fast, which was assumed by reason of the desolation of the Temple. The Jews practise herein, questioning at that time, what in former times had been unquestionable amongst them, may lesson us in this practicall truth, that

*Matters of Gods outward worship admit of their seasons, and of questions about them in that regard, and do not lie upon men always under the weight of unquestionable necessity.*

There was a time when it was unquestionable, that God was to be worshipped in his Temple, and towards his Temple at *Jerusalem*, according to the profession of the Prophet, *I will come into thy house, in the multitude of thy mercies, and in thy fear will I worship toward thy holy Temple*; yet afterwards this manner of Gods worship became questionable, yea at length unquestionably expired, as appears by that sweet dialogue between the woman of *Samaria*, and our Saviour, the result whereof was this; *The hour comes when you shall neither in this mountain, nor yet at Jerusalem worship the Father. But the true worshippers shall worship the Father in spirit and in truth; for the Father seeks such to worship him.* That rule of the Schools, concerning affirmative commands, that they do *obligare semper*, but not *ad semper*; that they binde at all times, but not to all times, holds in regard of those precepts which concern the most unquestionable acts of Gods outward worship, as well as others; And

D

therefore

*tur, quo mense  
jejunabant die  
nono ob consa-  
gratum templū.  
Septimi] pro-  
pter mortem  
Godolai: De-  
cimi] qui Te-  
beris appellatur.  
Jejunabant au-  
tem decimo hu-  
jus mensis in  
memoriam obsi-  
dionis Nabu-  
chodonosor.  
Drusius ad ver.  
19. cap. 8.*

*Psal. 57.*

*Joh. 4. 20, 21,  
22, 23.*



Rom. 14. 13.

therefore Gods servants, though fully agreeing that prayer is necessary, fasting necessary, the publique ministration of Gods word, and administration of his Sacraments necessary, may yet possibly fall into some questions and difference of judgement amongst themselves concerning the season of these holy things of God, when they are necessary, and convenient; wherein, or in matters of the like questionable nature, when any differences do, as they may, arise between Gods servants, they should all carefully walk by the Apostles rule. *Let us not judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.*

Fourthly, In the question which the Jews proposed about the fast of the fifth month we may take notice of two grand evidences of that hypocrisie which was in them.

1. A vain glorious ostentation of what they had formerly done
  2. An over great regard to old custome in what they now questioned
- } in point of fasting.

The vain glorious ostentation of the Jews in that expression which they made of their former fasting in this question is very evident, for they spake herein not of their fasting barely, but of their specious performance of this duty *with weeping and separating themselves from meat and pleasures, Should I weep in the fifth month, separating myself?* Again, they spake of themselves herein as great doers, as men that had done some great matter in their former fasting, *Should I weep in the fifth month separating my self as I have done?* Again, they amplified their former fasting by their long continuance in it, for they could not tell how many years, for so the originall words import, וזה כמה שנים well rendred by *Vatablus, jam tot annis*, and by our last translators, *these so many years*; Every syllable, as we see, of the Jews question about their fasting, breaths somewhat of self admiration, and self-applause. The which language of hypocrisie uttered by them gives us occasion to observe that,

*Doltrine.*

*Hypocrisie is very vain-glorious, and makes men apt to stand high in the thought of what they doe in Gods service. False-hearted Ishu did something at Gods command for the promoting of his*

his service, but see how vain-glorious this Hypocrite was in what he did, he needed no other trumpet to sound out the uprightness of his heart then his own tongue; So soon as he met *Iehonadab* the son of *Rechab*, a man (as it seems) eminent for his religious integrity, he presently vied him for uprightness of heart, bespeaking him on this wise, *Is thine heart right, as my heart is with thy heart?* and then leaving the matter in question upon an *if* on *Iehonadab's* part, but speaking of himself without *ifs* or *ands* (as we say) he added in a vain-glorious manner, *Come with me and see my zeal for the Lord: Sauls* hypocrisy in what he did (defectively enough) at Gods command appeared in nothing so much as his vain-glory, which presently discovered it self at his first meeting with *Samuel*, whom he entertained with this proud greeting, *Blessed be thou of the Lord, I have done the commandement of the Lord;* yea so vain-glorious was this Hypocrite that he would not be beaten out of his own self-commendation: when *Samuel* evidenced unto him his disobedience by a sensible demonstration taken from what he saw, and heard, the sheep and oxen which were before his eyes, the bleating of the one, the lowing of the other which was in his ears, whereas by Gods command they should have been utterly destroyed, *Saul* to make good his own glory turned over the reproach of the neglect which *Samuel* discovered, upon the people, and still stood to it to vindicate his own Honour; when *Samuel* farther aggravated *Sauls* disobedience by the great mercy of God towards him, whose command and commission he had now transgressed, yet he persisted in his resolution to hold up his own glory, saying, *Yea I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have utterly destroyed the Amalekites;* And when his mouth was stopped by what *Samuel* farther replied unto him to evince his disobedience, so that he had not what to say for his justification, and honour, in that business wherein *Samuel* charged him with sinfull transgression of the command of God, but was brought to a confession of his sin, saying, *I have transgressed the commandement of the Lord and thy words, because I feared the people and obeyed*

2 Kings 10.  
15, 16.

1 Sam. 15. 13.

Verse 14.

Verse 15.

Verfes 16. 17.  
18, 19.

Verse 20, 21.

Verfes 22, 23.

Verse 24.

Verse 25.

Verse 26.

Verse 30.

Isaiah 64 6.

Luke 17. 10.

their voice; and then seemed willing to set himself for a after time to the worship of the Lord; yet this desire of his, being a desire of hypocrisy, was maintained and accompanied in him with abundance of vain-glory, as it is evident in that when *Samuel* refused at his intreaty to go and joyn with him in the outward worship of God, he could not hold, but out of the abundance of his heart, his mouth spake, and plainly declared that vain-glory was as the fewell which maintained the fire of hypocriticall zeal for Gods glory in him, for thus he replied to *Samuels* refusall to joyn with him in the outward worship of God: *I have sinned, yet honour me now I pray thee before the Elders of my people, and before Israel, and turn again with me that I may worship the Lord thy God.* There is no greater evidence of sincerity then true humility in the worship of the Lord: then grace works kindly and genuinely in the soul, when it spurs men up to the greatest speed in matters of Gods service, and yet curbs them in from all high thoughts of themselves, making them ready to joyn with Gods people in that humble confession of theirs, *We are all as unclean thing, and all our righteousnesse are as filthy rags:* And to say when they have done all that is commanded them, in that poor, imperfect, weak manner, wherein they can doe any thing in Gods service, as our Saviour directs, *We are unprofitable servants.* (*Honourable and beloved*) this duty of publique fasting and humiliation wherein we are now before the Lord, hath been for divers months reiterated, and in appearance gloriously observed amongst us; and for Gods people, they have bin unquestionably frequent in this duty in private also: and yet the Lord seems to frown upon us, and to proceed in fierce wrath against our land: It is high time for us now to enquire diligently whether hypocrisy hath not all this while lyen at the root, and eaten out the heart of this blessed duty; for if so, it is no wonder that we fast, and fast from time to time, and yet that the Lord casteth the dung of our solemn fasts into our faces, and suffers us to pine away in our iniquities, whilst we bring that hypocrisy into his presence, which makes both our persons and performances lothsome before the eyes of his glory. If we sincerely desire

desire to sift out this matter which so much concerns us, let us all improve the truth now spoken to our advantage, and to the sounding out of the depths of our own souls in the presence of the Lord. Hypocrisy, as we see, is very vain-glorious, let this then be the matter of our self-inquiry in this day of our humiliation (this may perhaps pull down some trowing imaginations in us) whether our fasting hath hitherto produced a lifting up, or spirituall flooring of our hearts in the sight of God, whether we stand high in the thought of our fasting, as if we conceived the Lord to be engaged to us thereby, or whether we lie low in our own souls, humbly apprehending all our fasting to be most unworthy of Gods presence, and that, when we have most carefully attended on this duty, it must be laid down by the hand of self-denyall at Gods feet, and acceptance of it and our selves expected only from the free abundant mercy of the Lord our God, imparted unto us in the Lord Jesus Christ. Happy they who upon inquiry find unfained humility to be the root and fruit of all their fastings. But if vain-glory and high thoughts of our selves spring from our fasts, we may be sure that hypocrisy lies at the root of them, and will render them unacceptable to the Lord, unprofitable to our selves.

A second evidence of the Jews hypocrisy which appeared in their question about the fast of the fifth month is this, that they shewed an over great regard to old custome in what they questioned. For if we sift their question never so narrowly, we can find no other ground expressed of their doubt whether they shou'd continue the fast of the fifth month or no, but this only, because they had long used it, they had bin for many years accustomed to it, *Should I weep* (said they) *in the fifth month separating my self as I have done these so many yeares?* They had for many years exercised themselves in this practise, and therefore their hypocriticall hearts being naturalized as it were by custome to it, questioned the leaving of it, even when God seemed to grant them a *superseidus* for it from Heaven, signed with the hand of his especiall providence, in the reedifying of his Temple. Hence we may learn, that

*It is a main evidence of hypocrisie, when old custome in matters* Doctrine.



*of Religion, is made the main ground of duty.*

Mat. 15. 2.

verse 6.

verse 7.

This is the symptome of the false heartednesse of those grand hypocrites, the Scribes and Pharisees, which the Gospel History often points at in them: They were all for old customes in Gods service, as we may learn by that question which they proposed to our Saviour, therein tacitly accusing his Disciples, for not being regardfull enough of old customes, in point of religion; *Why do thy Disciples transgresse the tradition of the Elders?* And by our Saviours charge against them for advancing old Traditions, even against the Commandment of God, saying, *Ye have made the Commandment of God of none effect by your tradition;* Whereupon he branded them, as it were, with the name of hypocrites in their foreheads, adding, *Ye hypocrites, well did Esaias prophesie of you.* Nor is it an evidence of hypocrisy one-ly, when men are mainly guided by old custome, in matters of humane ordinance, annexed by men to Gods service, which was in great part the case of the Scribes and Pharisees; but also when men are specially led by old custome in matters which fall under the command of God, as unquestionable branches of his service. A commanded duty of Gods service, when performed more out of custome, then conscience, or out of conscience, grounded more upon custome, then the command of God, is no better then a fruit of hypocrisy. No man doubts but the observation of the Lords Sabbaths, the approach to his Temple, the offering up of legall oblations on his Altar, were, for the time being, imposed by the command of God upon the Jews, yet when they observed these Ordinances, more out of custome then conscience, grounded on, and regulated by the command of God, the Lord rejected their observations with contempt, as no other then the effects, and evidences of grosse hypocrisy, *Isa 1. 11, &c.* I deny not, but that it is usefull for Gods servants, to reduce themselves to custome in the conscionable discharge of commanded duties, as we see it was *Daniels* custome to pray three times a day, *Dan. 6. 10.* But they must beware that custome thrust not it self, as it is apt to do, into the throne of conscience, and in stead of conscience, rule and reign in them: For where custome reigns, and conscience serves, there is hypocrisy; but where conscience reigns according to  
Gods

Compare Psal.  
55. 17.



Gods word, and custome serves to expedite obedience to the same, there is sincerity. I cannot, as the matter deserves, insist long on the point before us, being very sensible how I am kept off from my Text, and that which I specially intended in the same: Doubtlesse this point, if throughly discussed, would prove a cleer looking-glasse, wherein many might discover a full and foul face of hypocrisie in themselves. The Lord hath opened for us in this Land by your hands (honourable Senators) a door of hope, concerning a blessed, needfull reformation, in matters of Church-discipline, administration of Gods holy Ordinances, and of the externall worship of God; But very many adversaries every where appear, seeking to shut fast this door, and bolt it up with the bar of old custome. The Jews notwithstanding their hypocrisie, were content, as we see, to put a practise of Gods worship to question, which they had continued for very many years; but so unreasonably hypocriticall are many in our Kingdome at this day, that because they can prescribe old custome, of these so many years, for many disorders in Church-government, and the outward worship of God, therefore they will not endure that these things should be once questioned, much lesse reformed.

Antiquity is one of the Popish pleas for their erroneous Doctrins, and practises in matters of Gods worship; and to say the truth, their errors and corruptions are but too old, though not old enough to gain acceptance and approbation in the Church of God. It is an acknowledged and certain Rule, *Quod antiquissimum illud & verissimum*, the oldest is the truest Doctrine, the oldest is the truest and best way of Gods worship, but errors in doctrine and worship, though at their first venting and rising they were but innovations, yet in tract of time, they grow old to succeeding generations; And there is no reason why their hoary head should be esteemed for a crowne of glory, when it is not found in the way of righteousness. There is no reason why these glosing *Gibeonites* should finde any favour with them who discover their imposture, because of the old rags of pretended Antiquity, which they are clothed withall. Our Saviour did not favour, but in his Sermon indeavour to abolish those false glosses of the Scribes and Pharisees

Mat. 5. 21.

27.

33.

Pharisees, upon the law of God, which he delivered with this preface, *Ye have heard that it was said by them of old time*: Who is so foolish to love an old disease, because it hath long infected him? or who so fond as to withstand and reproach a skilful Physitian endeavouring to cure him of his old disease upon pretence that he would take his body from him too? As foolish and fond are they who because some corruptions in Discipline, and the outward form of Gods worship, have lien long as a disease upon our Church, are now grown in love with them, and both loth, revile, and oppose those State and Church-Physitians, who study our healing and Reformation. upon pretence that if they remove our corruptions, they will take away our Religion too, which is sick of them.

Col. 2. 21.

I would not countenance, in any measure, the unsettled and unwarrantable humour of such persons as are alwaies for new fashions in matters of Religion, whose negative Superstition brings them, without just distinction or Judgement, to cry out, *Touch not, tast not, handle not*, hold not any thing which hath bin of old accustomed about the worship of God: For my part, I humbly conceive that, *ceteris paribus*, if some Scripture evidence, or pressing commodity, or inconvenience, (to which I confesse custome must yeild) do not turn the scales, such things about matters of Gods worship as have old custome, agreeing to the word of God, to add weight to them, are to be preferred before others of a later stamp and edition. Doubtlesse the Apostle Paul would not have pressed *ἡμεῖς τιναύτου συνήθειαν οὐκ ἔχουσιν*, *nos talem consuetudinem non habemus*, we have no such custome, as a sufficient argument against those who would have nourished a disorder in Corinth contrary to the custome of the Churches of Christ, if, *talem habemus consuetudinem*, we have such a custome, had been, on the other side, of no force to perswade them to submit themselves, without farther contention, to what was well accustomed in the Church of God. That rule of the Civill law seems very equall and reasonable. *In rebus novis constituendis evidens utilitas esse debet ut ab eo jure recedatur quod diu a quoque visum est*. In all things which are new there should be apparent profit which should cause us to depart from that which hath long seemed equall. That rule of the Apostle

Zoncheus Elem.  
Jurisp. par. 1.  
sect. 5.

hath

hath an everlasting equity in it, *Walk wisely towards those who are without.* Now it is evident that they who are *without*, Ccl.4 s. without the effectually saving knowledge of God, and his ways, not well distinguishing between *groundlesse innovations*, and *needfull renovations*, are apt to be extreemly offended at all changes whatsoever in matters appertaining to Religion, and by reason of them srowardly to run into the next degree, if not quite home, to obstinate Atheism and utter contempt of all Religion. Some wisdom and judgement is therefore necessary to be used in the retaining or abolishing of matters of custome with respect to them: And as for those who are within the compasse of the soul saving knowledge of Christ, they attain not all to the same height and measure of knowledge: But some of them are zealous (perhaps with some impotency of affection) of some of those old customes in matters of Religion, in which they have experimentally reaped comfort and advantage; And these no doubt are in their place tenderly to be respected, and gratified in what may consist with their spirituall good and Gods glory, according to that rule of the Apostle, *Let every one of us please his neighbour for his good to edification.* We should all in our places attend to the Apostolicall precept and president which is laid before us, *Give none offence neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the good of many, that they may be saved.* I shall make no Apology, being confident that I cannot be so mistaken in this judicious Auditory, as if I would have any men humoured by having any degree or hoof, of the old mercenary prophanenesse, Antichristian and Prelaticall pride, or tyranny left behind in the Reformation of Church-government, or any scruple of the old Ceremonies superstition or *Ethelothresy*, humane will-worship, left behind in the Reformation of the outward service of God. It is the desire of my soule, that the Lord would turn his hand upon us, of this land, and purely purge away our drosse and take away all our tyn: That he would pour out clean water upon us, and cleanse us from all our filthinesse and all our Idols. This only I presse, and desire to presse it effectually, that in the serving of Gods providence

Rom. 15. 2.

1 Cor. 10. 32,  
33.

Ez. y 1. 25.

Ezek. 36. 25.

1 Thes. 5. 21.

Confess lib. 3.  
cap. 8.

Esay 8. 10.

Cornelius à La-  
pide.

dence for the blessed work of Reformation it should be the care of all Gods servants in their severall places, that neither the over great respect of old custome on the one side, nor the over great fear of old custome on the other side should sway them either to the right hand or to the left; But they all who mind Gods glory in sincerity should endeavour, through the assistance of Gods Spirit, to come up to that heavenly rule of the Apostle, *Prove all things*, whether they bee such things as have been accustomed, or not been accustomed, if they betendered we owe them a tryall, and must be carefull to pay it, and then to *hold fast that which is good*. *St. Austin* hath laid down an unquestionable truth before us, with which I will shut up this point; *Cum Deus aliquid contra morem aut pactum quorumlibet jubet, etsi nunquam ibi factum est, faciendum est, etsi omissum, instaurandum, etsi institutum non erat, instituendum est*; When God commands a thing against the law or custome of any, if it were never there done, it must be done; if it were omitted, it must be restored; if it were not so ordained, it must be instituted. Neither custome, nor compact of the kingdomes of the earth may prescribe against the will of the God, and King of heaven; and therefore in all matters concerning his worship, his servants must look, not to humane constitution, old custome, or the present apprehensions of any men, but to his everlasting will revealed in his word, as the Prophet directs, *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them*.

Thus you have seen the question which the Jews sent up to the Lord to have his resolution therein, we may now farther consider, that the Lord was graciously pleased by his Prophet *Zachary* to afford them a resolution of this question. But he did not direct his Prophet in the beginning of his Sermon to give in a suddain answer to the question proposed, he guided him by his Spirit, first to speak to the necessity, then to the enquiry of the Jews. First, to speak for their Reformation which they needed, then for their information, which they desired. An Interpreter hath well observed, that *antequam directe questioni respondeat, objurgat Judaeos quasi adhuc iis suboffensus obpræsentas noxas*; Before the Lord answered directly to the question, he did

chide



hide the Jews, as being still somewhat angry for their former faults. And so indeed the Lord did, for the Learned unanimously agree that the direct answer to this question followeth in the nineteenth verse of the 8. Chapter, where the Lord doth not barely give a resolution of the Jews demand concerning the fast of the fifth month, but *ex abundanti*, over and above their question he shewed his good pleasure concerning the happy period, and cessation, as of the fast of the 5. to also of the fast of the fourth, seventh, and tenth months, wherein the Jews had for a long time exercised themselves. All which days of fasting, the Lord testified should, by a happy change, be turned into days of Feasting, triumph, and great joy amongst his people, as the words of that verse manifestly declare, which are these, Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy & gladness, & cheerful Feasts, therefore love the truth and peace. But before the Prophet came to give this answer to the Jews question, he began his Sermon to them in this exhortatory, indeed oburgatory, reprehending form of speech, Speak unto all the people of the land and to the Priests, saying, When ye fasted and mourned in the fifth, and in the seventh month, even these seventy years, did ye at all fast unto me? even to me? &c.

Thus I am come at last, unto my text, from which I have been very long kept off by many heavenly truths of good importance, (as I conceive) which pressing in necessarily upon me commanded some consideration and discourse to be afforded to them: And now being come to my text I purpose through Gods assistance to run it over, as one that intends not fully to handle, but briefly to hold out to your farther meditation, some of those blessed truths, at least, which are closely couched therein.

I will take the verses in their order, beginning with the 5. In which we have

{ 1 The introduction to } the Prophet Zacharies second Sermon.  
 { 2 The entrance of }

In the Introduction  
 is express,

{ 1. The authority which the Prophet  
 had to preach this Sermon.  
 { 2. The persons before and to whom  
 he was to preach it.



1. The *authority* which the Prophet had to preach this Sermon, was no other, or lesse, then of a Divine Command, given him from the Lord, who by his Spirit said unto him, *Speak unto all the people, &c.* Whence we may learn, that

*Doctrine.*

*Gods messengers must look to it, that they have the Lords Command for their Commission, to warrant them in what they speak in his Name to his people.*

Else, if they runne before they be sent, if they prophesie before they be spoken to by the Lord. ( as the Lords expression is, *Jer. 23. 21.* ) it is no wonder that their words prove as winde, and profit them not at all to whom they are uttered. But if Gods messengers do as they should, *Stand in Gods counsell, and cause his people to hear his words, then should they turn them from their evill way, and from the evill of their doings.* Vain men may think by the strength of their own inventions, and judgment, to make powerfull Sermons, of such things as fall not under the Divine Command of Gods word; But let such, and all well consider, what the Lord hath spoken. *The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully; What is the chaffe to the wheat, saith the Lord? Is not my Word like as a fire, saith the Lord, and like a hammer that breaks the rock in pieces?* What is delivered in the power of a Divine Command, comes to the soul with a kinde of divine commanding power; But what man adds of his own, though never so gloriously varnished, and set out, hath a stamp of humane frailty upon it, and is too weak to winde about, and win a wandring soul to God. But to passe on from this point.

*Jer. 23. 22.*

*Jer. 23. 28, 29.*

The second thing observable in the introduction to the Prophets Sermon, is the persons before, and to whom he was to preach it, namely, *All the people of the land, and the Priests,* supposing, which I conceive to be the truth, that the messengers which brought this question, concerning the fast of the fifth Moneth, to the House of the Lord, were sent, not from the people which were in, or about *Jerusalem*, but from some remote place, it may be doubted why the Sermon, which was made by occasion of this question, was preached before, and to all the people of the Land, and the Priests, and not particularly

larly directed to them who occasioned the same. Mr. Calvin conceived, not improbably, that upon the notification of this question to the Priests, and people of *Jerusalem*, they fell into debate of it, and were divided in their opinions about it, and thereupon the Lord caused them to be called together, to understand his minde, and pleasure in it. Others conceive that this Sermon was preached immediately to the Ambassadors which brought the question, but that all the people and the priests were called together to hear what was spoken to them, because they also were greatly concerned therein. *Imperat Prophetæ Deminus quid sit respondendum legatis, idque coram vulgo & Sacerdotibus*, so Pelican, and others; *The Lord gave the Prophet in charge, what he should answer the Ambassadors, and that before the people and the Priests.* Certain it is that the people and priests too in *Jerusalem* needed this Sermon, as well as others, and therefore it was preached to them, as to others, or to others, in their presence, that they all, as well as others, might be instructed and bettered by the same. The point which I would here offer to your consideration is this, that

Whosoever were the Ambassadors, and from whomsoever, we see, as the cause was common, so the answer was publicke, in the hearing of all the people in Judea. Pemble.

*Gods word is of generall concernment, respecting, and profiting all persons alike, both priests and people.* *Doctrins.*

However there are differences of men amongst themselves, some being Commanders, others subject to them; some being Instructors, others taught by them, yet, in relation to the most high God, they stand all upon even ground: Commanders are, or ought to be his subjects, Instructors are, or ought to be his scholars, his Commandments binde all, his Instructions teach all, and therefore his word concerns all, and all alike; If any think to plead exemption, and to stand out from the sovereignty of the Word of God, they argue an extremity of spirituall pride in themselves, whether they be Priests, or people, subjects, or Soveraignes, and may well conceive the Prophet *Jeremiah*, to call after them, and admonish them of their necessary duty; *Hear yee, and give ear, be not proud, for the Lord hath spoken; Give glory to the Lord your God, &c.* This is a truth, the full discussing whereof would be very seasonable for this day, and this duty, wherein we now are, to admonish us of our great sin, in despising the word of God, and to

Jer 13. 15,  
16, 17.

pull down our proud hearrs, at the thought, and sight thereof ; But I may not insist upon it.

2. I come now to the second particular observed in the fifth verse, viz. the entrance of the Prophet *Zacharies* Sermon in this question, *When ye fasted and mourned in the fifth Moneth, and in the seventh Moneth, even these seventy yeers, did you at all fast to me? even to me?* There is a great agreement amongst Translators, in the former words of this question, onely about the last words, wherein there is an emphaticall reduplication; there is an observable variety amongst them: Many Translations, as the *Septuagint*, *Jerom* in his Version according to the Hebrew, which seemes strange to me, the ordinary *Vulgar*, and some ancient *English* Translations, which I have seen, take no notice at all of the words of repetition, and ingemination, but read the Text singly thus, *Did ye at all fast to me?* As for those Translators who do take notice of the words of reduplication, there is some difference amongst them: The truth is, as *Sanctimus* hath truly observed, if the Originall words, עָמַדְתִּי וְעָמַדְתִּי be rendred *ad verbum*, they speak thus much, *Nunquid jejunium jejunastis, or jejunando jejunastis mihi? ego:* In *English* thus, *Fasting did ye fast? or, Did yee at all fast unto me? I:* and then here is a remarkable ῥητορικὴ λέξις (as *Rhetoricians* speak) a passionate and abrupt speech, wherein something is necessary to be supplied, to make up the Lords full intent: And if we fetch back the interrogative particle from the former words, as the usuall manner of the Hebrew tongue is, then we must needs understand this אָמַרְתִּי *Ego*, by *praeceptine ego?* *Did I command you?* as *Varablus* reads it; or as the *Geneva* Translation hath it, *Do I approve it?* or by some such like question. But other Translators conceive that אָמַרְתִּי in the text is put for אָמַרְתִּי, one case for another, to expresse it in the *Grammarians* language, of which learned *Drusius* wrote thus; *Hoc ut novum, ita mirum est in oculis meis, This (saith he) as it is new, so it is strange to me;* Yet he himself subscribed to this apprehension, and in his Commentary we finde the words thus rendred, *Mihi inquam? Did yee at all fast to me? I say to me?* and to the self same purpose our last Translation runneth, *Did ye at all fast to me? even to me?* Taking the question therefore in this forme, without

without farther question about it, we may consider in it a two-fold matter.

- { 1. Of *concession*.  
 { 2. Of *interrogation*.

1. In this question, here is matter of *concession*, the Lord granted all out as much, and indeed much more, to the Jews, then they intimated, and assumed to themselves in their question. For in their question they intimated only that they had wept and separated themselves in fasting on the fifth month, for divers by-gone years together; but the Lord did not only grant, or yeeld this to them, but farther he acknowledged that they had fasted as on the fifth month, so on the seventh month also, for *seventy years*, not precisely, as if they had fasted only seventy years, and no more, but eminently because they fasted throughout an eminent seventy years, which he called, *those seventy years*, and more too. It is a plain and acknowledged truth that the seventy years mentioned in this text are the very same with those spoken of, *Zach. 1. 12*. But what seventy years these are, is questioned greatly by the Learned: I take it that *Jerome* doth well expresse the Lords intent in these words, *When yee fasted those seventy years*, on this wise, *per septuaginta annos desolationis Templi, & subversionis Hierusalem*, That is, in those seventy years of the desolation of the Temple, and ruine of *Jerusalem*; which plainly points out the seventy years of the Babylonian captivity. I know that *Druſius* following *Scaliger* herein pretends to another seventy years, of which this text should be understood; But I humbly conceive, without farther intrangling my self or you in Chronologicall niceties, that the seventy years here mentioned may well be conceived to be those eminent seventy years, which the Lord by the Prophet *Jeremiah* spake of, as the time wherein the Jews should be held under the Babylonian bondage, all which time, and so forward unto the day wherein the Jews sent this question to him, the Lord freely granted that the Jews had fasted, in the fifth month, and in the seventh month: Which concession of the Lord concerning the Jews often reiterated, long continued, and speciously observed fasting, being conjoynd to a plain intimation of their hypocrisy, they being such who fasted not

*Jer. 25. 11.*  
 compared with  
*Dan. 9. 2.*

*Doctrine.*

unto the Lord, but unto themselves, plainly offers us this observation, that

*There may be much formality, frequency, and constancy in the acts of Gods outward worship found in those, who are extremely overgrown with hypocrisy.*

This point respecting matter of fact, may most properly be proved by exemplary instances of some persons, in whom the truth thereof is conspicuous. To these, whom my text sets before us, I will add those Hypocrites mentioned *Isa. 58.* to whom the Lord bare witness *v. 1.* First, that they were very formall in their outward service of him, *They did seek him,* in outward appearance, *as a people that did righteousness, and forsook not the Ordinance of their God, they did ask of him the Ordinances of justice;* Secondly, that they were frequent in the outward worship of God, for they did *seek the Lord daily;* Thirdly that they were constant in his outward service, for they *took delight,* that is, they made as if they had delighted, *in approaching to God.* Yea these men attended on the duty of religious fasting so solemnly, so frequently, so constantly, that they thought they might plead with God for speciall favour as due to them from him, *Wherefore have we fasted, say they, and thou seest not &c. verse 3.* and yet they were grosse hypocrites, who did but fast for strife and debate, and to smite with the fist of wickednesse, as the Lord charged them in the *4. verse.* The Lord likewise acknowledged of those Hypocrites, concerning whom he spake to the Prophet *Ezekiel,* that there was outwardly in them what ever formality, frequency, and constancy was requisite in Gods people comming to his service, *Thou son of man, saith the Lord, the children of thy people speak one to another, every one to his brother, saying, Come I pray you and hear what is the word that cometh forth from the Lord: And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words,* and yet for all this the Lord testified of them in the same verse, that they were utter hypocrites, who though they did with their mouth shew much love, yet their hearts went after their covetousnesse. Of this point, that formality, frequency and constancy in the acts of Gods outward worship may accompany grosse hypocrisy, we may be farther assured, by considering that these things

*Ezek. 33. 30,  
31.*



- { 1. May consist with an Hypocrites end in the worship and service of God.  
 { 2. May consist with an Hypocrites temper in the worship and service of God.

First, these things may consist with an Hypocrites end in the worship and service of God, which is to gain applause, and approbation from men for his zeal and piety. This is *unusquisque*, *their reward*, *Mat. 6. 1.* the reward which Hypocrites aim at in their outward worship of God, wherewithall a glorious formality, frequency, and constancy in the acts of Gods outward worship do well consist: nay indeed Hypocrites cannot well attain this their end without these things, and therefore no marvel though they be found in them.

Secondly, formality, frequency, and constancy in the outward worship of God may well consist with the true temper of Hypocrites. Two things are very considerable in the temper of Hypocrites in their service of God. 1. First, spirituall pride, and self approbation in what they do, and this is not opposed, but supported in them by formality, frequency, and constancy in the outward worship of God, as appears in that Pharisee, whom our Saviour in the parable brought in vaunting of all these things in himself, *God I thank thee that I am not as other men are, I fast twice in the week, I give tithes of all that I possesse.* 2. Secondly, the holding fast of some bosome sinnes which they refused to let go, and this may very well consist too with formality, frequency, and constancy in Gods outward worship, as appears in those Jews who cryed out, *The Temple of the Lord, the Temple of the Lord*, *Jer. 7. 4.* intimating that they were formall, frequent, and constant attenders upon Gods worship in the Temple of the Lord, and yet the Lord taxed them as grosse Hypocrites, who retained their bosome sins, and brought them with them both to, and from the Temple of the Lord, as appears by the Lords words unto them in the 9. and 10. verses, *Will yee steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other Gods whom ye know not, and come and stand before me in this house which is called by name, and say, We are delivered to doe all these abominations?*

Luke 18 11,  
12.

This point thus cleared, would be as the point of a two edged sword to pierce the souls of many of us, and to let out, or at least wise, lay open the grosse hypocrisy which lies hid in the most of our hearts, whilst we please our selves in our outward formality, frequency, and constancy in the service of God, and in the mean while nourish spirituall pride, and harbour bosome corruptions in the secret of our souls. It would be a good fasting days work to survey, confesse, and bewail this grand corruption of hypocrisy, thus cloaked and covered in the most of us. And I could gladly spend some time, if I had any to spare, for the forwarding of us herein, as knowing well that hypocrisy is that accursed Ivey, which is apt to incircle and grow up about our best outward performances in Gods service, and to eat out the very heart and life of them. But I must hasten away from this point, that I may have time though not to handle, yet to take notice of what follows in my text.

Thus I am come to the second thing observable in the entrance of the Prophet *Zacharies* Sermon, namely, *matter of Interrogation*, which is proposed very emphatically, by way of a redoubled question, *did yee fast to me? even to mee?*

This Interrogation of the Lord, as likewise those other two questions which follow in the two succeeding verses, hath in it a double force;

- { 1. Of probation.
- { 2. Of exprobration.

1. *First, of probation*, for in this question the Lord called the Jews to a tryall and examination whether their fasting was such as the fastings of his people ought to be, whether such as they might rejoyce in before the presence of God, yea, or no. And to prove or discover this, the Lord shewed that he would stand with them upon this question, *did you fast to me? even to me?* And hence we may first learn, that

*Doctrine.*

*The Lord will prove the most glorious outward acts of his service before he approve them.*

And no wonder seeing, as *Augustine* hath truly observed, it usually comes to passe, that *Sape aliter se habet species falli, aliter facientis animus*, There is oft times a vast distance and difference

ference between the face of the work, and the heart of the worker; whence it is, as our Saviour hath testified, that *those things which are highly esteemed before men are abomination in the sight of God.* It may not therefore seem strange unto us, according to the intimation in my text, that the Lord the God of truth, who can neither deceive nor be deceived, doth, and will sit, and question the outward acts of his worship before he approve them. But I passe speedily from this observation to that which followeth.

Luke 16.15.

The Lords question being looked upon in the probatory force of it, hath more in it then the words expressly hold out, for in the words the question is only single, *have ye fasted to me? even to me?* but the force of it is double, implying another opposite member of the same question, which we may safely, and certainly supply out of the following verse, namely this, *and not unto your selves?* And this no doubt is the full intent of the Lords question, *have ye at all fasted to me, and not unto your selves?* And then the lesson which hence ariseth to us is this, that

The Lord will stand with all those who attend upon the outward duty of fasting before he approve them therein, upon this question, *Did ye fast to mee, or to your selves?* Doctrine.

This needs no farther proof, as to the truth of it, then this Text it self, onely for explication it is to be considered,

1. *When men may be said to fast to themselves, and not to the Lord.*
2. *When men may be said to fast to the Lord, and not to themselves.*

First, men are said to fast to themselves and not to the Lord, not when they doe prescribe unto themselves a particular time for this duty, without any particular command given by the Lord unto them for the same: I find indeed some of the learned so interpreting the question in my text, as if the Lord had charged the Jews for fasting to themselves, because they appointed to themselves the precise times of the Fasts here mentioned; so *Tosartius* expresseth the intent of the Lords question, *did ye fast to me?* on this manner, *non meo jussu, sed proprio consilio, & vestrae prudentia hac excogitastis jejunia,* You have

set out these Fasts, not by any command of mine, but by your own counsell, and prudence. But, with submission, I conceive that this cannot be the intent of the Lords question; For if the Jews were guilty of fasting to themselves, because they prescribed a precise time of fasting to themselves, without speciall command from God, then we must be enforced to condemn the best of Gods Saints in their best discharge of this duty: *Samuel*, and the Jews fasted, and were accepted by the Lord in their Fast, yet did not the Lord prescribe the day of their Fast unto them, 1 *Sam.* 7. 6. The like may be said of *Ezra* his fast, *Ezra* 8. 21. Yea, were this sense of the question in my text admitted, we should all be found unquestionably guilty of fasting to our selves in all our present Fasts, for we know that the precise days allotted to them are appointed by humane Ordinance, not divine Command. It is sufficient, that religious fasting in generall is Gods Ordinance, whereunto though man prescribes the time, yet when that time is duly devoted to that duty with respect to Gods generall command, the duty is performed not to men, who assign the time, but to the Lord, who enjoyns the duty.

We must therefore look farther to know when men may be said to fast to themselves, and not to the Lord; And this I take to be when they,

1. First, in their fasts set up themselves, not the Lord, as they do who attend upon that duty, as intending to rest their hopes of good upon the same, and so upon themselves in the discharge of it; which was the sin of the Jews, who fasted indeed, but then built upon their own fasting, as if God had been indebted to them for the same; for they said, *Wherefore have we fasted and thou seest not? wherefore have we afflicted our souls and thou takest no knowledge?* whereas in fasting men should abase themselves through self-denyall, and set up the Lord in his free mercy, as the sovereign Author of all their good, to whom they have access according to his will, through Jesus Christ in that duty for the same.

Isay 58.

2. Secondly, when they in their fasts please themselves in the bodily exercise, the outward formality of the duty, and doe not seek to please the Lord by that inward truth of contrition, and

and conversion, which he especially requires, and regards therein. Upon this ground the Lord impleaded the Jews, as those that fasted to themselves, not to him, saying, *Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a Fast, and an acceptable day to the Lord?* They pleased themselves in outward shews of humility, whereas they should in their fasting have sought to please the Lord by inward contrition, and rending of their hearts before him, and therefore in their fasting day they were guilty of fasting to themselves, not to the Lord. Esay 58.5.

Thirdly, when in their Fasts they intend only, or mainly their own good, and not the glory of the Lord, when they make themselves, not the Lord God the end of their fasting. Thus the Jews evidently declared that they fasted to themselves, when they cryed out as those who had lost the principall end of their fasting, when the Lord did not answer them in the present blessings which they expected. *Wherefore have we fasted, and thou seest not?* which speech of theirs is very answerable to the language of those male-contents mentioned by the Prophet, who said, *It is in vain to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts?* whereas in their fasting men should chiefly intend the glory of the Lord, and in so doing they shall truly fast unto the Lord, as Ezra did in that Fast which he proclaimed that he might obtain help from the hand of God, and so leave no place open for dishonour to be cast upon his glorious Name, *Ezra 8. 21, 22, 23.* 3. Esay 58.3. Mal. 3. 14.

Fourthly, when in their fasts they return not unto the Lord, but are still for themselves. their own wayes and lusts. Thus the Lord shewed, that the Jews fasted to themselves, when in their fasts they still retained their own voluptuousnesse, and covetousnesse, *finding pleasure, and exalting all their labours,* *Isaiah 58.3.* Whereas in their fasts, men should be carefull to returne to the Lord, from their evill wayes, and to joyne themselves to the Lord in a firm Covenant, which should not be forgotten, as we may learn from the Prophets precept, *Joel*



2. 12. and the peoples practise, *Neh. 9. 38.*

Thus it is cleer, (waving for present all other interpretations, which the learned have given of the Lords question) when men may be said to fast to themselves, and not to the Lord; And from hence we may, by the rule of contraries, easily conclude, in the second place, when men may be said to fast to the Lord, and not to themselves, namely when as,

1. First, in their fasting, they set up the Lord in his free mercy, and debase themselves for their sins, and unworthinesse, in regard of that, and all other their religious performances, lying at Gods feet, as poor worthlesse sinners, expecting mercy from him, onely for mercy, onely for the Lord Jesus Christ his sake.
2. Secondly, when in their fasting, they do not please themselves, in the shell and shadow of that duty, but presse after that inward truth of spirituall humility, and contrition, which may commend them to the living God.
3. Thirdly, when in their fasting they intend, though their own good, in the second place, yet first, and chiefly the glory of the Lord, as their utmost end in that duty.
4. Fourthly, when in their fasting, they shake off their own lusts, and abandon their own sinfull wayes, that they may joyn themselves to the Lord by Covenant, to serve him in holinesse and righteousness all the dayes of their life.

Having thus laid out before you the first *Interrogatory* in my Text, upon which the Lord will examine those who attend on the duties of religious fasting, before he approve them in the same; I should now proceed to put all here present to the Test, and triall, as in the sight of God, whether they have duly hitherto, attended upon the duty of religious fasting, yea, or no, that is to say; Whether they have hitherto fasted to themselves, and not to the Lord, as hypocrites do; or whether they have fasted to the Lord, and not to themselves, as Gods servants ought, and do: But I must leave you all to the Pety-sessions of your own consciences, there to examine your selves upon this *Interrogatory*, concerning your fasting: And let me exhort, and beseech you all, to set about this work with care & diligence, as being a matter of very great importance, considering that you  
can

can never have comfort in, or groundedly expect benefit by your fasting, how solemnly soever performed, till you thus fast to the Lord, and not to your selves: And farther, that though you be never so frequent, forward, and formall in your fastings, your service herein will be loathsome in the nostrils of the Lord, if in your fasts, you set up your selves, please your selves, intend chiefly your own good, and hold still to your own wayes, and lusts, so fasting to the Lord in shew, but to your selves in deed.

And this I should farther evidence unto you, by discovering the second force which the Lords question hath in it, namely

Of *Exprobration*, for this question in my Text; *Have you fasted to me? even to me?* hath in it the value of an exprobratory negative assertion, being in effect thus much; You have not, for all your long continued fasts, fasted at all to me, but to your selves; And then we may here learn, that

*The Lord will despise, and reject those solemn fasts, wherein men fast unto themselves, and not unto him.* 2.

The time will not permit me to open, or enlarge this point which lies before us; the bare sight and consideration thereof at first view, should reinforce upon us the foregoing exhortation to a diligent triall of our selves, whether we do fast to the Lord, or to our selves, seeing that if we fast unto our selves, and not unto the Lord, our fasting will prove in the issue unprofitable to our selves, and displeasing to the Lord, who will despise, and with contempt reject the same.

Thus I have done with the fifth verse. As for the other two which follow, I will onely in a word, lay out the *Interrogatories* which in them are presented to us, and by which we ought to examine our selves in Gods presence, that we may in some measure know, whether we are likely to be accepted of God, in our fasting, yea, or no, and then conclude.

In the sixth verse the Lord proposed this question to the Jews, *When ye did eat, and when ye did drink, did ye not eat for your selves, and drink for your selves?* But some may say, What was this question to the matter then in question? to what end did the Lord question the Jews about their feasting, when they were questioning with him about their fasting? Not to hold  
you

you with variety of answers, I take it the Lord did at this time question the manner of the Jews feasting when there was a question on foot about fasting, not only, obliquely to check their sinfull ryot, and excesse, as Mr. *Calvin* hath observed, who had many luxurious feasts to one religious fast; but especially to shew, that the Lord doth expect an uniformity in the temper and carriage of his people towards him, and will not approve their seeming zeal in outward duties of his worship, who limit all their zeal to the outward duties of his worship, and when they are out of them, are out of their holiness, serving God at Church, and themselves at home; serving, or rather seeming to serve the Lord on a fasting day, and then serving themselves, or rather their own base lusts on other dayes, whilst they eat to themselves, and drink to themselves, that is, whilst they eat and drink, to gain strength to serve themselves in a way of sin, not the Lord in a way of duty.

By this it is evident, that the second *Interrogatory*, whereby my Text directs us to prove our selves, whether we do attend upon the duty of fasting in a right and acceptable manner, is this; *Whether we be for God, as well after, as in the day of our fasting; whether we devote our selves to the Lord, as well in our feasts, as in our fasts; whether as we pretend to fast to the Lord, and not to our selves, so we do afterwards, being uniforme in our course of holiness, eat and drink too, not to our selves, but to the Lord.* Having thus opened the second *Interrogatory*, I will leave it with you, without farther amplification, desiring and exhorting you all, to enlarge, and make use of it for your good, in your most serious, retired meditations, and soliloquies. Thus much briefly, of the sixth verse.

In the seventh verse, we finde the third *Interrogatory*, whereby we are to examine our selves concerning our fasting. The question which the Prophet *Zachary* in this verse proposed to the Jews, was this; *Should you not hear the words which the Lord hath cryed by the former Prophets, when Jerusalem was inhabited, and in prosperity, and the Cities thereof round about her, when men inhabited the south of the plain?* I will not detain you with any differences in the reading, and interpretation of this verse, nor take notice of any other thing in it, though there be many things

things very remarkable in the same, but the bare question, and that onely in relation to the due triall of men, whether they be rightly disposed and qualified in the duty of fasting, yea, or no.

The Jews vaunted of their fasting, as a glorious duty; the Lord to discover their hypocrisie therein, questioned with them on this wise, *Should you not hear, &c.* The Lords full intent in this question was this; You think highly of your selves, because of your solemne fasting, but would you know whether yee fast aright? would you know whether ye shall be accepted by me in your fasting? then consider, whether to your fasting you addeven now, in the time of your affliction, the generall carefull obedience of my Word, and will, which I made known unto you, by my servants the Prophets; in the time of your prosperity: For whilest men give a deaf ear to Gods word, and are not ready to hearken, and submit to his gracious calls, and righteous commands, all their fasting and outward acts of his worship whatsoever, are but *the sacrifices of fools*, in which the Lord takes no pleasure. Thus it appears, that the third *Interrogatory*, by which my Text directs us to judge our selves in the matter of fasting, is this; *Whether to our fasting, we add a generall attention, and obedience to the calls, and commands of the Lord; whether, as we in our fasts call upon God, desiring that he would hear us, in what we cry unto him for, so we likewise be conscionably carefull, when he speaks, to hear, and submit to him, in what he cries unto us for.* Eccles. 4.

Thus you have in a word, the third *Interrogatory*. Beloved, the Lord will mainly insist upon it, before he accept our fasting; and therefore we should earnestly prove our selves by it, before we approve, and applaud our selves in our discharge of this duty. I must needs leave the work of close, and through examination upon this *Interrogatory*, to every one of you, to be discharged in the private closet of your own hearts, being well assured that if we did thus sit, and put our glorious fastings to triall, of what nature and worth they are, we should, even all of us, discover much matter of humiliation in our humiliations, great cause of fasting in our fastings, and finde it to be a just ground of heart-crushing mourning, that in our fasts we mourn, but mend not; we cry, but hearken not unto the calls.



of the Lord, that we might walk as becomes his people, in a way of holy obedience before him; And without this, our solemn fasts are but mock-fasts, our dayes of humiliation, are but times of hypocriticall ostentation, which we may approve and magnifie, but the Lord will reprove and vilifie, as corrupt and contemptible in his sight.

I will therefore onely add a word of exhortation, and so conclude. Solemn fasting, as we see, is of no esteem with God, unlesse accompanied with an obedientiall attending to his word, the effect whereof must of necessity be a holy reformation according to the same. Now give me leave (Honourable and Beloved) to remember you of a distinction of your own, published in a pious Ordinance of the *fifteenth of February last*, made for the reinforcing, and rectifying of this duty of solemn fasting: The distinction is this, That *Reformation* is either *Nationall*, or *Personall*; very right, for in these two branches, is contained that holy reformation which the Lord looks for at our hands, as the fruit of our publike humiliations. And in that Ordinance you require, *all Ministers in their severall Auditories, earnestly to perswade, and inculcate the practise, and necessity of this double Reformation*. I shall make bold therefore, with respect to your Ordinance, but especially to the will and command of God, to inculcate and presse upon you, this day, the necessity and practise of this *Nationall*, and *Personall* Reformation, which should alwayes go together. It hath pleased God, to put into your hearts, (and many evidences of the same daily appear) to endeavour the Reformation of many Publique and Nationall evils, both in our Church, and State; Worthy Patriots, it concerns you highly to be most diligent, and faithfull in this weighty businesse; and let it be your care in the fear of God, that bie and base self-ends, and self-respects may never divert you from this blessed work. God forbid that any of you should by reason of temptations, and discouragements repent that ever you had a hand in setting forward the work of a Nationall Reformation; look well to the grounds on which you go, the rule by which you go, and then go on in Gods Name with comfort, and courage, towards the blessed end of a Nationall reformation, for the advancement of Gods glory, the good  
of



of his people, and the everlasting happinesse of our land. If you faint in this work. or fall from it, all your fasting is lost and gone, your appearing before God in the days of publique humiliation is all in vain; Be exhorted therefore in the name of God seriously and undauntedly to set forward a holy Reformation of our kingdome, regulated by the word of God. That solemn peacefull Covenant, into which you have lately entred, engageth you thereunto; That Covenant obligeth you to labour to bring the Churches of God in the three kingdomes to the neereſt conjunction, and uniformity in religion, according to the word of God, to endeavour the extirpation of whatsoever shall be found contrary to sound doctrine and the power of Godlineſſe; In the accompliſhment of this Covenant the work of publique Reformation, which I now preſſe upon you, will be accompliſhed, proſecute it, and in the proſecution thereof you cannot but promote that Reformation, which the Lord calls and looks for, as the fruit and ornament of all your days of ſolemn humiliation. Take this for your comfort: they that are for God in ſincerity, ſhall have the Lord God for them, and with them, in abundant mercy, to guide them by his counſell till at length he receive them to eternall glory. Let the Apoſtles Chriſtian exhortation therefore ſound ever in your ears, and prevail upon your hearts, *Let us not be weary in well doing, for in due ſeaſon we ſhall reap if we faint not.* Gal. 6.9.

A word for *perſonall reformation*, and ſo an end. It is not a mans acting in publique reformation that will help him to Heaven, or the favour of God, if whileſt he ſeeks to reform the Church, and reform the State, he remain himſelf an unreformed Reformer, living and lying contentedly under the power of baſe luſts, and curſed ſins, domineering, and tyrannizing over him. God forbid that this ſhould be the condition of any of you who ſhew your ſelves zealous to purge and reform our ſinfull land from publique corruptions prevailing in the ſame; It would be a ſad thing for a man to be forward in voting a law againſt ſwearing, and come from that work with an oath in his mouth; to vote a law againſt drunkenneſſe, and immediately implunge himſelf in all courſes of riot, and voluptuousneſſe; to vote a law againſt the prophana-

nation of the Lords day, and never lay to heart the religious observation of the same all his days; to vote a law against Idoll Pastors, and remain one who hates all faithfull, soul-searching, sin-resisting Preachers; We cannot but earnestly desire the salvation of all your souls, who shew your selves forward to serve Gods providence in the forwarding of such a Reformation as may be a means of saving many souls; Suffer therefore a word of Exhortation I beseech you, and beintreated, as you shew your selves carefull of the souls of others, so to have a speciall regard to your selves and your own souls: Remember *without holynesse no man shall see the Lord*. Be therefore most diligent to advance holynesse in your own persons, and according to the Covenant, of which we ought all to be ever mindfull, to desire and indeavour, in all duties you owe to God and man, *to amend your lives, and each one to go before another in the example of a reall Reformation*: Oh let every one of us *that names the name of Christ depart from iniquity*: and seeing God hath made many great and precious promises unto his people, let all that beleeve in the Lord Jesus Christ be exhorted, having these promises, *to purge themselves*; not by their own power, but by the power which is admittred unto them from God through Christ, *from all corruptions both of flesh and spirit, perfecting holynesse in the fear of God*; Then forgetting what is behind, and reaching forth to that which is before, they shall have their fruit unto holynesse, and the end everlasting life, through our Lord Jesus Christ, to whom with the Father and Holy Ghost be all honour and glory for ever, Amen.

Heb. 12. 14.

2 Tim. 2. 19.

2 Cor. 7. 1.

Die Mercurii 27. Septembris 1643.

**I**T is this day Ordered by the Commons house of Parliament that Mr. Ash do give thanks to Mr. Chambers for the great pains he took this day in the Sermon he preached at the publique Fast at St. Margarets Westminster at the intreaty of the said House. And it is Ordered that none shall print his Sermon but whom he shall Authorize.

I appoint Samuel Mar to print my Sermon.  
Humfry Chambers.

THE MEMORIAL OF



M. BINGO, Clerk of the Court.

I appear to have been called to this Court.

ANTHONY BINGO.

CONFIDENTIAL

Die Mercurii 27. Septemb. 1643.

**I**t is this day Ordered by the House of Commons assembled in Parliament, That Mr. Salloway doe from this House give thanks unto Master Anthony Burges for the great paines hee took in the Sermon he this day preached (at the intreaty of this House) at S. Margarets in the City of Westminster, It being the day of publike humiliation, and to desire him to Print his Sermon. And it is Ordered that none doe presume to Print the said Sermon but whom the said Mr. Burges shall appoint under his hand writing.

H. Elsyng Cler. Parl. D. Com.

I appoint *Thomas Underhill* to Print this Sermon.

ANTHONY. BURGES.

The Difficulty of, 2<sup>t</sup>  
*AND*  
The Encouragements to  
A  
REFORMATION.

A Sermon  
*Preached before*  
The Honourable House  
OF  
COMMONS

At the Publike Fast, Septem. 27. 1643.

BY

Mr: ANTHONY BURGESS sometimes  
Fellow of *Emanuel Colledge*, and now Pastor  
of *Sutton-Cosfield* in *Warwickshire*.

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*North: 3. d.* LONDON,

Printed by *R. Bishop* for *Thomas Vnderhill* at the signe of  
the Bible in Woodstreet, 1643.



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TO  
The Honourable House  
OF  
COMMONS,  
Now assembled in  
*PARLIAMENT.*

*Worthy Patriots,*



OD hath made you like the  
'Brazen-Serpent; those that have  
been stung with the Serpents  
and Dragons of Rome, have  
look't upon you and been hea-  
led. You have overcome, and slaine many  
A 3 Lyons

## *The Epistle*

Lyons of difficulties that have beene in the way ; yea, you have found honey in them.

The Church is not in her travels and labour, as those strong women of *Israel*, that could bring forth alone ; Therefore God hath stirred you up to help her in her pangs ; Be couragious therefore, and languish not in this so great and necessary a work of Reformation.

All truth is sweet, even naturall truth ; therefore the Heathens in their Sacrifice to *Minerva* (their Goddesse of Arts) offered honey, crying out, *γλυκὺς ὁ ἐὼς ἡ ἀλήθεια*, truth is sweet ; but spirituall truths are sweeter then the honey and the honey comb ; And this is the truth, even that about Doctrine, Discipline, and the Worship of God, which the godly desire above all their outward advantages, And above all those works of Reformation you have in hand ;

## Dedictory.

hand; especially provide against the generall ignorance in people by a solide and serious Catachizing; and against the prophanenesse of people by powerfull Discipline, that so the Sacraments may bee dispensed comfortably. As in this Kingdome, the Lawyer, the Physitian, the Tradesman can goe comfortably in his calling, so provide that the Pastor also in the Dispensation of Ordinances may doe it with joy, and not with griefe; The very Heathens were carefull about their Idoll Sacrifices, *Procul, O procul este profani*: And wee read in Story, that the Priest being to sacrifice, askt this question, τίς τίς; who was there? Answer was returned, καλὸν καὶ ἀγαθόν, good and honest men. And now in this work of Reformation, goe on exactly, consult not with flesh and blood, leave not in your Building any nailes or hooke, standing out, that may teare those who goe by.

*The Epistle, &c.*

by. And that God may delight in your works, labour to reform your own lives, and Families, lest you bee as the Torch or Candle that giveth light to others, but consumeth it selfe.

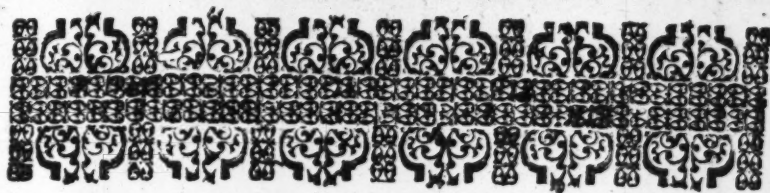
The great God of Heaven goe along with you, strengthen, settle, and establish you.

*Your humble Servant*

*in Christ Iesus,*

ANTHONY BURGESS





# A SERMON

*Preached before*  
The Honourable House  
OF  
COMMONS

At the Publike Fast, September 27. 1643.

MARK. I. vers. 2, 3.

*As it is written in the Prophets, Behold I send my Messenger before thy face, which shall prepare thy way before thee. The voyce of one crying in the wilderness, Prepare ye the way of the Lord, make his paths streight.*



Will not begin my Sermon, as commonly Printers doe their Books with some flourish or gaudy pictures on the first leafe, but fall immediately upon that speciall matter which is contained in my Text, & that cannot be handled rightly, unlesse I take in the former words, *The beginning of the Gospel of Iesus Christ the Sonne of God*: for in the whole contexture of these words, you have a proposition to be confirmed, and the argument confirming it: I call it a proposition, and

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not

# A Sermon Preached before the

Ma'donat,  
who hath  
it from o-  
thers,

not a Title or preface, such as that is, *the Revelation of Iohn*, and in doing thus I borrow gold of the Egyptian, (I mean) fetch my interpretation from a Popish Commentator, who had much learning, and more malice; and that this is more probable, consider the use of the word *εὐαγγέλιον*. *Gospel*, which signifieth in the Scripture sometimes any joyfull matter that is published, sometimes in particular, the Doctrine of Christ; and lastly, for the preaching of this, which is the frequent use of the Word; and as for the sense of taking *εὐαγγέλιον*, for the Booke and History of Christ, that is not a Bible-sense, but an Ecclesiasticall; even as *Evangelist* in the Scripture doth not signifie one that made the History of Christ, as wee call the foure Evangelists; but one, who accompanied the Apostles in preaching the Gospel: so that *Gospel* is here as much as *preaching*; and when it followeth, *the Gospel of Iesus Christ*, Iesus Christ is not the matter, but the author, so that the sense is, The beginning of Christs preaching was as it was foretold by the Prophets. This being explained, you have first the manner of proving, which is by testimony, and although that be the weakest argument in humane things, yet it is the strongest in divine; and secondly, there is the matter or prooffe it selfe: and in the clearing of all this, we might enter into two disputes; 1. In vindicating the Author from perverting the meaning and scope of *Esay*, as the Iewes would perswade us; 2. In answering the doubts about the diverse readings, whether it should be the *Prophets*, or in *Esay* onely, which *Beza* contends for as the true reading, and this is made so great a difficulty by *Ierome*, that he saith he will crave pardon for his ignorance, as if the knot could not be untied; but should I handle these at large, you would say I gave a stone or serpent of controversies, when you aske for the bread of nourishment; this therefore take briefly for the explanation: the words in the Text you shall find in *Esay* 40. 3. (for those of *Malachi* tend to the same purpose) and are not to be understood onely literally, as the Iewes would have it, of an exhortation to the people of Israel to make ready and prepare for their returne from captivity; nor as others onely as a prophesie of *John Baptist*, and our Redemption purchased by Christ, for whose entertainment we are to prepare, but we think it literally true of the Iewes, and *the voyte crying in the wilderness* to be all those severall Prophets, that proclaimed their return; and also typically true of Christ and

*Iohn*

## Honourable House of Commons.

*Iohn Baptist* in his time, and consequentially to be applyed to any time when Christ is comming graciously to deliver us from any such captivity.

So that from the manner of proving, and the matter or prooffe it selfe we will gather two Doctrines seasonable for these times.

**Doct. 1.** *That Gods Word is the onely rule and principle in matters of Religion and Reformation: It holds à majori ad minus, if the Prophets that were acted infallibly would yet confirme their matter delivered by Scripture, how much rather others?*

2. From the matter or argument, and in that, the duty pressed.

**Doct. 2.** *That it is a speciall duty upon all, to remove all impediments, and to make way for Christ when he is comming to us.*

We will begin with the first.

**Doct.** *The Word of God is the onely rule and principle in matters of Religion or Reformation.*

It hath the properties of a Rule, which are these:

1. It is *known* and *ease*. *Psal. 19. 78.* It is compared to a *light*, and a *Lanthorn* to our feet; Nor will that evasion of the Papists serve their turnes, that it is *lumen* or light in it selfe, but not *quoad nos* (as if the Scripture were a light under the bushell; God should then doe that, which our Saviour saith no man doth,) for that the Scripture is light *effective* as well as *formaliter*, appears by the addition, *giving understanding to the simple*. Besides, to be a light in it selfe, but not *quoad nos*, is a kind of contradiction, seeing the light it hath is for us. It is true indeed, there is a two-fold obscurity, one of matter, which sometimes is so excellent and perfect, that our understandings cannot reach it, and so in this sense it is said, the *naturall man perceiveth not the things of God*: *ἰσχυρὸς ἀνὴρ*, a naturall man, one that doth *excolere animam*, such as *Aristotle* and *Tully*; but this blame is to be cast upon our understanding, not the Scripture, for as we say, *Sol est maxime visibilis, & Deus est maxime intelligibilis*, the Sunne is most visible, and God most easie to be known, because the one hath the greatest motive of seeing which is light; and the other of being understood, which is verity; so are these truths most full

# A Sermon Preached before the

of light, if our understandings were opened. The second obscurity is of the phrase, and that the Scripture useth not in things essentiall to salvation, and commonly what is obscurely set down in one place is cleare in another; and shall not the Spirit of God which giveth a cleare understanding and expressions unto men be cleare? See the Papists folly, they hold it possible to fulfill the Law, but not to understand it; for when we urge that place, *Deut. 30. 12. The Word is not hidden from thee, and it is very nigh thee*; Oh, say they, this is to be understood of the fulfilling of the Law, not the knowing it; wee conclude then, the holy Scriptures are the holy Ladders, whereby we climbe up into heaven, and know Gods meaning.

2. It is *infallible* and *certain*. The infallibility of it is witnessed by those places where Gods Word is compared to *Gold* seven times refined, and where it is said, *Heaven and earth shall sooner passe away, then one jot or tittle, (a)*. And so *thy testimonies are sure*; By all this it appeareth, that the Word of God is a fixed Canon, it cannot be wrested and wyer-drawn, so as to approve one thing to day, and the contrary to morrow: It is hellish blasphemy to compare it to a nose of Wax; and to say that it is to be interpreted *secundum currentem statum Ecclesie*, as the condition of the Church altereth, so must the Scripture alter; thereby they confirme that of *Tertullian*, *Deus non erit Deus nisi homini placuerit*, God shall not be God unlesse man please. If you say, that the Apostle *Peter* speaks of some who did *wrest the Scripture*, and put it upon the wrack; This is to be granted concerning the words, not the sence, and matter of the Holy Ghost intended by those words: That is invariable and cannot be a Reed shaken with every wind of interpretation, and because Heretiques would flye to the words, denying the sence, therefore hath the Church of God been constrained to use new words to distinguish them by. *Irenaeus* doth well compare Heretiques to the Beast *Hyena*, that imitates the Shepherds voyce, and so by that meanes seduceth the Sheep into destruction. Now this infallibility of the Word is so great, that when some, as *Saul* and *Uzzah*, have gone against it, as if their speciall considerations might give them a protection, which were indeed faire and plausible, yet they were severely punished by God.

3. It is *universall* in regard of time, place, and persons, so that he is the true and good Catholike that keeps to this Catholike rule. The Word

was ever a rule; to declare unto the Church any thing besides that we have received, *nunquam licet, nunquam licuit, nunquam licebit, Vinc. Lyr.* Hence in the Old Testament, *Eſay 8. 20. To the Law and to the Testimony*; if they ſpeake not according to this, it is becauſe there is no light in them: Hence alſo the good Kings *Hezekiah* and *Joſiah* were guided by this pillar of fire when they ſet upon Reformation. It was a rule in the New Testament, therefore our Saviour often, *Luk. 10. 26. Pſal. 11. 17. How readeſt thou? and how is it written? Paul* when he would reform the abuſes crept in the Church of *Corinth* about the Sacrament, goeth to the firſt institution, and as it was delivered from Chriſt; And if wee conſult with the Fathers, we ſhall finde that this Scripture was the brook, out of which they gathered thoſe ſtones which they ſlung in the forehead of thoſe *Goliaths* that oppreſſed the truth; There was never any error, but it went up and down, like *Cain*, from one place to another, fearing left every place of Scripture that met it, would kill it. Then it is univerſall for all places, as the Sun in the firmament is light for the whole world, not for this Kingdome only, or that, but it is for Nations; ſo is Gods Word a rule to *England*, to *Scotland*, to *Rome*, to all where it is promulged. Laſtly, it is univerſall to all perſons, for as the Pſalmiſt ſaith of the Sunne, *there is nothing hid from the heat thereof*; ſo no perſon or perſons are exempted from the Obligation of the Word; there is none too great to have his faith and life controlled by it: Hence *it is able to make the man of God wiſe to ſalvation, 1 Tim. 3. 17.* And not onely a Miniſter, but an whole Councell; yea, this is a rule that binds Kings and Parliaments. We muſt all ſtoop to his Word.

4. It is *Indivisible*: When we ſay a rule is indiviſible the meaning is, that nothing may be added to it, or detracted from it, and this the Scripture in the cloſe of all, *Rev. 21.* challengeth to it ſelf; how great a breach of this truth hath been made when the Apocryphall Book, and many other traditions and Ceremonies have been equallized to Scripture, and made as neceſſary as that? Nay, is there not ſuch folly in people, that they are as willing to be with-cut Gods Word as mans inventions? It is a neceſſary truth, which all Magiſtrates, all Miniſters, all people ſhould beleeve, that *Gods Word is perfect*; There is enough in it as a rule to direct and worke holineſſe in us; How wretched then are the Papiſts, that will have



*A Sermon Preached before the*

Images, the Lay mans Bible, as if Gods Word were, not enough; and see their perverse disputings, they will not have the Scripture read in the known tongue, lest people through mistake, make errours, whereas Images are suffered by them, though they doe naturally teach idolatry. When therefore these traditions and ceremonies climbe up, like *Reuben*, into their Fathers bed, let them lose all their glory. The Word of God is *Heb. 9.15. & alibi*, called *διαθήκη*, a Testament; now you know to a mans Will nothing may be added, nor any thing detracted: And this you will alwayes find to be true, all subversion of true faith, and pure worship, floweth from this, either because something of Scripture is neglected, or something that is not Scripture, is introduced.

5. It is *adequately proportionable* unto our faith: The rule and the thing regulated must be fitted one to another, Faith and the Word of God must runne parallel; all that is written must be beleaved, and all that is beleaved must be written; and oh that the Church of God had in all ages kept to the Scripture as *Ruth* to *Naomi*, where the one liveth the other would, where the one dyeth the other will. *Non credo quia non lego*, I doe not beleave it because I do not read it, was a known speech in Antiquity; Thou art to say, Hitherto thou shalt goe O my Faith, and no further; hitherto thou shalt goe O my worship, and no further; *Hoc primum credimus cum credimus, quod nihil ultra credere debemus*, this we first beleave when we doe beleave, that we ought to beleave nothing beyond Scripture; and this also is to be extended unto your practise and conversation; As you are to take no other Religion then what the Scripture allowes, so neither to live any other life then what the Word commands; come therefore thou who livest a prophane and wretched life, let us expostulate with thee, thou art no Papist, thou wilt not hold transubstantiation, why? because it cannot be proved true by Scripture; And can thy profanenesse, thy lusts, thy oathes, be proved lawfull by Scripture; Doth not the same Scripture that bids thee beleave thus, bid thee also live thus? Is not Gods Word against profanenesse as well as popery? If this were attended to, men would have holy lives as well as sound judgements.

6. And lastly, a rule must be *first, and before the thing to be regulated*; a rule is a measure, and therefore must be first in its kind; To question whether the Church should be before the Scripture, is

to question whether man be before God: 'Tis true, Divines doe well observe, that the Scripture may be considered, either *quoad formale externum*, in respect of the outward forme, as it is a writing; or *quoad formale internum*, in respect of the inward forme and sense of it, as it is the Word of God: Now in the latter sense, Gods Word was alwayes before a Church, because by the Word we are begotten againe, and so made the Church: Hence it is that Gods Word is more ancient then Churches and Fathers, and this is the antiquity we should set up. It is true, the Church in regard of her Ministry, and leading us to beleieve, is before the Scripture, but we never put forth a Divine holy Faith till the Spirit of God worke our assent to his Word, because it is his Word; so that to stay in the authority of the Church, is to stay in *John Baptist*, that did beare witness of Christ, and not goe to Christ himselfe. Seeing therefore the Word of God is most ancient, why should men presse us in faith or worship, to go and see what was done 5. or 600. or a thousand yeares agoe, and not rather goe to the Scripture which was before this? But as the Owle and Thiese cannot endure the light, so neither can error or superstition the Word of God.

Now take these Cautions.

First, the Word of God is the onely rule. In Popery they share with God in every thing; to grace they joyne freewill, to Christs merits their owne, to God, Angels and Saints, to the Scriptures their traditions, and Church authority; and this is urged so precisely that if the Church doe determine an error to be a truth, yet they are bound to beleieve it yea, that they doe *mereri credendo*, merit by beleieving it; even as it was among the *Sadduces* and *Rabbins*, if their Elders said the right hand were the left, or the left the right, they must assent to it; If we would be content with this, that the Scripture were an halfe rule all would be well, but as God is a perfect God, so is his Word a perfect Word, *we must have no other Gods besides him*, so also no other Scripture or Word beside this. Doe ~~not~~ then in matters of Religion make this thy Compassse to saile by, What say others; and what is the custome; but, What saith Gods Word? Are not politike considerations a rule to many? is not custome a rule to many? *Va tibi flumen moris humani, quis tibi resistet? Woe to thee, o thou arrer of custome, who is able to resist thee?* cryeth *Austin*. It is true if this be received, here will appeare much nicety, much singularity,

# A Sermon Preached before the

city, here must be loud cries for a Reformation, which the world doth so much oppugne; The world is not able to beare this exhortation, *Let the Word of God rule you, let the Word of God reforme you.*

2. When we say its a rule, it must be extended to that end for which it is a rule; for as the Scripture is not a rule to Physicians or Mathematicians in their proper arts, so neither doth it particularly tend to this, or that individuall action for all essentials it is a rule, and a generall rule for circumstantial. Nor doth this detract from the perfection of the Scripture, that it doth not command every circumstance, because then a thing is imperfect, when it wants some perfection that is due to it: It is not an imperfection in the body, that its not every where, because this is not requisite to the body, so neither is it to be expected from the Scripture, that all circumstantial must be by name commanded; Its true, the Church must take heed that under the name of circumstances she doth not bring in worship, which hath beene alwayes the subtilty of Satan. Thus Altar-worship, and Image-worship were made but circumstances in mens bookes by distinctions, but in their practise as much as Gods owne instituted worship. Be sure to give enough to the Scripture. *Adoro plenitudinem Scripturæ*, I adore the Scriptures fulnesse, saith *Tert.* As *Bonaventure* said, if he were to erre he wuld rather erre in giving too much to grace, then to free-will; so do you, in giving too much to the Scripture, rather then too little, though its best to go neither to the right hand, nor the left. 3. Though it be a rule, yet it does not exclude other ministeriall helpes, and here commeth the office of Pastours and Teachers in, as also of praying unto God, and diligent reading of Gods Word; Therefore its a vaine and absurd quetion of the Papists, Let a man be lockt up in a study, with a Bible, what good will he get by that, if he cannot reade? as if because we say its a rule, therefore other ministeriall helpes were not also necessary. The Pastors and Teachers have indeed a light, yet as God when he created the world, conveyed the whole light of the world into the body of the Sunne, so that though the Moone and Starres should give light, yet they should shine with no other light but what they received from the Sunne; So God in the constitution of the Church, conveyed the whole light of it into the Scripture, and the Offices of the Church are to shine with light from thence; The godly Pastours and Teachers of the Church, they doe not make truths, though they may declare

declare them ; As *Solomon* by his prudence did not make the childe the true mothers child but declare it ; and the skilfull Jeweller doth not make the Jewell, but doth distinguish it from the counterfeit.

This rule doth extend first, to matters of faith.

A sound faith is the soule of Religion, its like the Sunne in the firmament, like the eye in the body ; and commonly *ubi male creditur, ibi nec bene vivitur*, An ill faith and ill life goe together : Hence *Hymeneus* and *Philetus*, as they made shipwracke of their faith, so they did also of a good conscience, 1 *Tim.* 2. 17. There is no building of any confessions of faith, but the materials must be fetcht from this mountain. Errour and Heresie have no such enemy as the Scripture. The holy Fathers were scrupulous in using the word *θεοσσιος* and *Trinity*, and all because they were not Scripture words ; Hence Heretiques are *Lucifuge Scripturarum*, Owles that cannot endure the light : therefore *Lindan* the Papist was not ashamed to say, *That it had bene better for the Church if there had been no Scripture at all, but only Traditions*. Now the Scripture being the ground, faith, though we be never so orthodox, yet if it be not because of Scripture, its but an humane faith. As men may have an humane repentance (when their hearts are troubled) meerly upon humane considerations which is farre from godly sorrow : So he may have an humane faith, meerly because of education and humane custome, and all this comes farre short of divine faith.

Secondly, to worship and discipline. An orthodox Church without good discipline and pure worship, is like a field of Come without hedges. What a comely Church should we have, if Scripture Orders were lookt too ? In worship, all that is done without Gods Word, is doing we know not what, *Iohn* 4. 22. *You worship you know not what*. And by what ground they receive one voluntary worship, they might receive more. The Pope once resolved that he with his Cardinals should at a set time ride on Asses partly to shew their humility, and partly to imitate Christs riding on an Ass to Ierusalem ; But the Cardinals refused it as too absurd, yet they might on the same ground have received that as a custome, as all their other rabble of worship. So for discipline and order, a prophane man should be as rare in the Church, as a blazing starre, *If any one be an Idolater, a reviler, no not to eat with such an one*, 1 *Cor.* ; . 11. And



## A Sermon Preached before the

again, *If any walke disorderly, withdraw from such an one.* I know different judgements improve these places to different opinions, but I presse that which all agree in; I acknowledge that governours are more to be encouraged in this work, because the ignorance and prophanenesse of people cannot indure to see a brazen serpent broken down. You worthy Patriots, you have indeavoured to bury *Mosis* his Body, lest it should be worshipped, and how doth the Devill withstand you?

Thirdly, to our outward conversation, *Psal. 19. By them thy servant is forewarned*; The Scripture is the Antidote against sinne, *Psal. 119.9.* A young man may cleane his wayes by them: in the former a King, in the latter a young man. Where there are the greatest temptations, even there Gods Word will prevent. Now this use of the Scripture men doe not consider, they dare not have any other faith then the Scripture propounds, yet they dare live another life, *Verba Scripturae non sunt legenda, sed vivenda.* As therefore you beleeve as it is written, so live and feare and joy as it is written: canst thou prove thy drunkennesse lawfull, more then thy heresie?

Fourthly, to the heart and conscience of man: and herein it differs from all other Rules and Lawes, they bind onely the outward man, but these reach to the heart and conscience, *Rom. 7. The Law is spiritual*, it doth convince even a selfe-admiring Pharisee; when this Sunne-light shineth, it discovereth all the hidden thoughts of the heart, all those moates, that otherwise would not be seene, so *Heb. 4.12. Its a two edged sword, &c.* The eloquence and wit of men doth not awe and terrifie the conscience, but the Word of God doth, that makes the heart cry out, I am overcome, overcome. Its true God makes use of humane eloquence, *Qui dedit Petrum piscatorem, dedit & Cyprianum Rhetorem*; but all must be subordinate to the Word: As God is the Father of spirits, so the Word is a word of spirits; If the word comfort, though all the world threaten, the heart beareth up it selfe, and so if that threatens, the heart is discouraged.

*Use 1.* Of exhortation, to set up this rule.

*Let the Word of God dwell in you,* follow that in your reformations, as the Wisemen did the starre: you are carefull (as Magistrates) to keep Parliament priviledges; be as tender about Scripture



ture priviledges, this is your spirituall *Magna Charta* : Then will God set you up in the consciences of men, when they shall see that you are as seriously bent to keep Gods right as your own. *Esay* 8. 19. *Should not a people enquire of their God?* Every Nation seeks to their own god; The voluptuous man takes counsell from his belly, the ambitious from his great ones, the Papist from the Popes chaire; and shall not we from God? It was a complaint of an *Anonymous* in his Epistle to *Calvin*; (we hope through the blessing of God this Parliament will take it away) this man writing out of *England* to *Calvin* concerning the disorders in our Discipline and Church way, saith, "We goe to the Nobles and great men to redresse this abuse, they say the Bishops must look to it; when we go to the Bishops, they answer, they cannot do any thing unlesse there were a publike Constitution of the Realme for it: But when that publike Senate is called, there are so many civill businesses to bee handled, that the cause of Christ is alwayes neglected. Therefore we the Ministers of Gods Word, are like *John Baptist*, a voice crying out to you, *Prepare ye the way for the Lord*; and that by his Word. It was said of the people of *Israel*, That there was an ounce of that calfe they made in every punishment that fell upon them. And may not we say, that the generall neglect of Discipline hath had a great share in all our sinnes and punishments? O yee blessed Fathers, who were afraid to use the word Trinity, and the like, because it was not in Scripture, how could you lie still in your graves for these yeares past, and not rather haunt us as ghosts, who had so much of doctrine and of worship that had no Scripture for them!

Now there are other rules set up by men.

1. Antiquity: This is the Gorgons head that all superstitious men hold up, thinking to silence all men immediately, whereas indeed they deale as the Gibeonites did, who came with their mouldy bread and old shooes which they had newly got, as if they had enjoyed them a long while: so it is with most of their old traditions, and their mouldy inventions, which they obtrude upon us. But how many things are improved? are not your states, your revenues improved? and shall not the light and gifts that God hath given be improved? Is it not *Austins* observation, that the Epistles of the Fathers were mended by Provinciall Councils, and Provinciall by

## A Sermon Preached before the

Vniuersall, and the first Vniuersall by the latter: mark that, the first by the latter; so that what is said of old age naturall, may sometimes be true of ecclesiastique, *ipsa senectus morbus*. It was the obseruation of an acute wit, That time was like the River of waters, that bore up all the frothy and empty things, but all the ponderous things sunk and were seene no more.

2. Custome: This a rule more then all Scriptures to many; This we and our fathers have been used to doe; Now how vaine is this? for by the same reason Heathens and Pagans might plead for their Idolatry. Yea *Symmachus* did when he intreated the Emperour not to bring in Christian Religion; Oh, saith he, *sequendi sunt parentes, qui sequuntur sunt feliciter suos, contumeliosa est emendatio senectutis*: our fathers lived quietly doing thus and thus, it is a reproachfull thing to be wiser then our fathers. And this is the great mountaine in the way of Reformation; Customes, though never so ridiculous, though never so dangerous, yet they will stand for. *Austin* tels us, that he came into a City where the people had a custome upon one day in a yeare to meet together, and to throw stones at one another, whereby many were killed, yet because it was a custome, he could not make them leave it.

3. Fathers: Thus the Papists were the fathers of this new Religion: now although it be true, that our learned Divines do prove all our orthodox positions out of them; yet withall we say, they are no rules of faith. *Call no man Father*, saith our Saviour, that is, so as to rely and rest upon his authority: And indeed there are none set forth the fulnesse of the Scripture more then they. It was the insolent speech of that proud Heretique *Dioscorus*, ἐγὼ οὐκ πατρίων ἐκδιδομαι, *I am cast out with the fathers*; so let any error, any will-worship be cast out of the Church: then the cry is, *this is cast out with the fathers*; The Fathers works are uncertain, they contradict one another, yea themselves sometimes, and how then can they be rules?

4. The name of a Church: This is another rule to many; they will be of that faith which the Church they live in doth professe, and this hath been the *Goliaths* sword, none like that. It was *Erasmus* his speech, as *Gerhard* cites him, That the Church had so much authority over him, and he gave so much to it, that if she should conclude the Arian and Pelagian opinions to be the true faith, hee would

would beleeeve it. What? do you goe against the Church? where if you askt, what is the Chureh, it would have been found to have been nothing but the will and resolution of a proud Pope, for he is the Papists virtuall Church. It is true, the authority of a Church that is holy and true, ought to work much upon men; *We*, saith the Apostle, *nor the Church of God have no such custome*; and therefore that is commendable, *Contra rationem nemo sobrius, contra Scripturam nemo Christianus, contra ecclesiam nemo pacificus*: but then still provided that the Church shines with the Scripture light. The authority of the right Church must not be a cypher, and yet must not be all things. To keep Church-government from tyranny, and Christian liberty from a Socinian *ἐκκλῆση*, or doubting, is very hard.

5. Reason: And this hath been much extolled by a Socinian party a late, but they confound the instrument and the rule together; reason is the instrument applying, not the rule it selfe, and they are not reasons truths, but Scripture truths: As the Artificer, that beats out his golden metall into such and such forms, it is not the hammers Gold, but only it is formed by it; And as they argue against Scripture, that one interprets it thus, and another thus, so we may say of Reason, this is right reason to one, that is not to another; *Tu hereticus mihi, & ego tibi*. Especially all reason severed from Gods Word is corrupt and carnall, a very ill Iudge in the worship of God and our conversation.

6. Universality: To doe as the most doe; this is a great rule; they never consider what the Scriptures direct to, but they will beleeeve, and worship, and live as the most doe; now God hath expressly forbidden this, *Thou shalt not follow a multitude to do evil*; They are but few to whom Christ revealeth himselfe: *The whole world lyeth in darknesse*; And as that mould of the earth which turneth into stones is farre greater then that which becomes metall; and as the weeds are farre more then the flowers; so are sinners far more then those that doe truly worship God. *This jell is every where spoken against*, say they of Christs way; *And you shall be hated of all men for my names sake*; But as hell is not the more comfortable, because so many are there, so neither ought the paths thither to be the more pleasant, because there are so many companions, which lead to destruction.

7. Enthusiasme: That is, when men set up their private fancies

and spirits against the meaning of God in his Word. But because all the godly are traduced by following a private spirit, and because that place of Scripture is urged by some, No Scripture is of private interpretation, it is good to consider the distinction I shall bring, grant that it be read *ἐπιλόγου*, not *ἐρηλύγου*, (which signifieth an impulse or comming upon us :) An interpretation may be said to be private either 1. in regard of the person, and so that is not forbidden, for it is lawfull for one private man to gain-say the whole world, if he have a true interpretation of Scripture; or 2. it is private *ratione medi*, when he takes a false medium, he doth not take the context, and the circumstances; and this private interpretation, which doth not publickly appeare in the words, is forbidden: or 3. private is *ratione finis*, the end of a man, when though he take a right way and course, yet he hath some sinister end, and this also is forbidden: So then, a private spirit is then made a rule, when we take our own thoughts of the Scripture, and doe not found or establish our meaning upon the context. The Papists and Enthusiasts are contrary one to another; Thus Christ, as *Tertullian* saith, is alwayes crucified between two thieves, truth suffers between two contrary errors.

Now if we follow Scripture Rules, there will these consequents flow from it.

1. Such a man will be sure and constant in his way; for as the truth is yesterday, and to day, the same for ever; so also will the frame and temper of the man be the same for ever; whereas a man that doth not build upon Scripture, he hath a weekly and a monthly Faith: Hence are those phrases, *Holdfast the words of Life, Tit. 1. 8.* The godly men (saith *Fox*) were called the just, and hold-fast men, because they would not abate of the least tittle they held; It was a proverbe to expresse the difficulty of a thing, *ἄττον τις τὸν χρῆσον μεταδιδέη*, you may sooner unteach a man Christ: whereas men that have not built upon this foundation, they are like *Theophilus* Bishop of *Alexandria*, who was nick-named *Euripus*, because of his ebbing and flowing in matters of Religion; for a Bishopricke hee would sweare to the Nicene Councell, and then to keep it he would forswear it againe.

2. He will be holy and spiritnall in his conversation; for such as those rules are, such will he be: The Scriptures are called holy, not onely because the matter of them is holy, and the efficient Author of them



them holy, but because the end and effect of them is to make us holy; They will not onely make orthodox in judgment, but right in affections and conversations also; Hence it is that there is as little holinesse in the lives of the Papists, as there is sound faith in their judgements: and how can it be otherwise, seeing the Church of *Rome* hath dealt with the people of God, as if a man would commit a Ship into the Sea without Pilot, Compasse, or Sailes, and so venture it into the Ocean? And this Scripture holinesse doth as farre surpass that which people call piety, as the Sun doth the glow-worme.

3. This will bring peace and security to him, and to the Kingdome that receives it: *As many as walk according to this rule, peace unto them, Gal. 6. 16.* Ignorant and prophane people cry out, it is this crying for Scripture so much, that makes all this trouble; but see the contrary, *2 Chron. 5. 35. When there was no teaching Priest, nor the Law in Israel, then there was trouble to him that went in and went out:* Again, *2 Chron. 17. 9. 10.* when *Iehoshaphat* Reformed according to God, then all was quiet, and feare fell upon all the Nations round about. The bringing in of Gods Word, and a Scripture Reformation, is like the bringing in of the Ark to *Obed Edoms* house, it carries much blessing with it.

4. This Scripture man will bee accounted nice and scrupulous. If you doe regard his conscience, which attends Gods Word only, it must needs be nice and scrupulous in the Worlds account, That *as they wonder you runne not into the same excesse of riot with them*, so also that you cannot use all such Worship and receive all such Traditions as they doe: A tender constitution fees the least blast of wind, so also doth a tender heart; Look upon the carriage of our Saviours not washing his hands, it was but a civill thing, he knew how much the neglect of this would prejudice him, and yet he would not do it. For as he will have a liberty of conscience where some are superstitiously fearefull; so againe hee will have an holy feare of conscience, where others are desperately bold; never then let Reformers startle at this, to bee thought more strict then needs.

5. He will be judged singular from others: This ariseth from the other, for seeing his conscience is so tender, thence also his life will be disagreeing to the most, as the Apostles rule, *Rom. 12. 2. Not so fashion*



## A Sermon Preached before the

our selves according to this world; and so *Jam. 1. 27. pure Religion is to keep our selves unspotted from the world*: it is true on the other side, if there be any irregularity, it is in the most men of the world that they conforme not unto the Word of God which is the rule, for the godly doe as they should doe; as in a pasture where a flock of sheep is, if all but two or three break the hedges and runne into the high-ways, who are wanderers? the multitude? no, those two or three that abide in the pastures.

6. It will make him become hated and abhorred of all; *You shall be hated of all men for my names sake*: Hence the Papists, because we would have all decided by Scripture, they call us *Scripturarios*, and *atramentarios Theologos*, Inky Divines; and to be a Bible bearing Puritan was matter of scoffe: How would the fire of *Chrysostom* have kindled against these wretches; who upon that place, *Let the word of God dwell plentifully in you, Cor. 3. 16.* cryeth out, *ἀκούσατε οἱ βίβλικοι*, Harken all you tradesmen, get Bibles; this undoeth you, that you think it belongs onely to some speciall men to read the Scripture: And how can it be but that the world must hate this, seeing there is such a contrariety between a Scripture life, and the life of carnall men? A Scripture conversation, and a Scripture reformation can be no more indured by the world then *David* by *Saul*, because the pulling down of one is the establishing of the other: *Semper aliena virtus formidolosa est, one mans vertue makes him that wants it afraid.*

But how may we get good by this rule?

1 Wee must be frequent in it: see that *Col. 3. Let it dwell in you*, you must know it, and bee as familiar with it as your own houses: *and then plentifully*, that is, both for the object and subject; the object, not this or that parcell of the Word of God, but the whole Scripture; and then for the subject, in all the parts of the soul, the understanding, the will and the affections it must be like *Aarons* Oyle running down from the head to the feet; hence God would have the King himselfe to write his word with his own hand, that so he may bee acquainted with it, and rule accordingly, *Dent. 17.*

2 Pray for understanding: Only a spirituall understanding and an heavenly eye can discern an excellency in the Scripture; it argued a prophane spirit in *Polluxian*, who said there was more in one of *Pindars* Odes, then all *Dauids* Psalmes; But *David* prayeth that

that God would open his eyes, that hee might see the wonderful things in Gods Law. All truth is sweet, but the Scripture truth above all; men may read the Scripture, write Comments on it, and yet not have spirituall and savoury understanding of it: *Nunquam Pauli mentem intelliges, nisi prius Pauli spiritum imbibaris*, unless God give thee the heavenly spirit of Paul, thou wilt never understand the heavenly meaning of Paul.

3 Be humble and meek, submitting to the simplicity contained therein; *The humble he will teach his way*. It is a great matter to stoop to the Scripture; *Austin* complaineth of this, that *lucrarum typho immidus*, swelling with pride of humane learning, hee did refuse the simplicity of Scriptures: *Bradwardine* speaking of himselfe, before he felt the power of grace upon his heart, saith that hee was much offended, when hee heard Paul read in the Church, because hee had not *metaphysicum ingenium*: Thus proud men seldom ever come to know the truth, God hideth these things from the prudent and wise of the world.

4 Get love to Gods truth; And this is the reason of all Anti-christs errors, and beleiving such lies as they doe, because they receive not Gods Word in the love of it; They leathed this *Manna*, and therefore God makes a famine among them; and there is no more terrible prognostique of Gods delivering up a people to blindness and hardness, then their rejecting of the Word. Take we heed then how we reject God reforming, lest he sweare in his wrath, that we shall never be reformed; What is the great crying sinne of England this day? even an hatred of Gods truth, they love not the power and purity of it, but as the *Gadarens* had rather have their Swine then Christs presence, so these their brutish lusts rather then Gods truth; God removeth these meanes of grace when people are incurable, as when the Patient is dead, all the physick boxes and cups are taken away.

Now that the Word of God may be set up, these three things are necessary:

1 To encourage preaching; which is that great work so severely charged upon the ministers; *H Ezekiah spake comfortably to those that taught the good knowledge of God*. There was a very noxious and destructive opinion, that reading was preaching; The question is not whether reading may not in some sense be called preaching, (taking

## A Sermon Preached before the

preaching for any declaration of Gods truth;) But whether it be ministeriall preaching whether whe the Apostle saith, *he must divide Gods Word aright*, he meaneth no more then to reade? whether when he saith, *who is sufficient for these things*, he meaneth, who is able to reade? when he saith, *Give thy selfe to study, that thy profiting may appeare to all men*, he meaneth that all men see thou readeft better then thou didst.

2 Catechizing; This would doe good both to Minister and people: the ministry in the first place; Memorable is that which *Chemnitius* relates of his Master *Chytraus*, that when he read over divers Authors, and devoured many Volumes, he set himselfe to prove the Catechistickall points of Divinity by Scripture, and then he found himselfe in a new world, he was not able to doe it. As for the Minister, so much more for the people. Who will give us to weep rivers of teares for the generall ignorance in all Parishes and Congregations? *Bellarmino* saith that faith may be defined better by ignorance then knowledge; This is true, that the faith of the common people (such as it is) may bee so defined: Help the the Church of God, O you Worthies in this.

3 Encouraging learning, and the knowledge of the tongues; for howsoever translations may be good, yet in regard of the emphasis of the Originall, we may say as the *Queen of Sheba* to *Solomon*, that which shee heard was nothing to the glory she saw. Then came in error and superstition, when it was Heresie, or at least suspicion of it, to understand Greek and Hebrew. A Divine ought to bee that which was said of *Nazianzen*, *ὠκεανὸς ἡ θεολογία*, an Ocean of Divinity.

Wee come now to the Testimony it selfe, *Prepare yee the way of the Lord, &c.* which doth containe the effect of *Iohns* Ministry, as also the duty of his hearers, who were fallen into a corrupt time, when the *Philistines* had filled up all the Wels the Pharisees & Scribes had corrupted the Word of God by false interpretations: The word *ἡμας*, *he wil prepare*, and *ὑμεῖς*, *prepare yee*, are taken from the custome of great Ones, who use to have way made for them; or as others, when great Commanders were to lead an Army, they sent some before, who were called *ἰσχυροὶ*, that did compleate and make leuell the way; and the Hebrew Word is emphaticall, which signifieth such a removall of all offensive things, that the face

face may no longer behold them : and thence wee observe that,

It is the duty of a people to remove all difficulties and oppositions in the way, that so Christ may come and dwell with them : for so the Text carrieth it, either literally to take every thing away that may stop their speedy returne from *Babylon*, or typically, what should oppose the spirituall restauration of the Church, by the Messias; and so proportionably, whatsoever mountaine or valley may be in the way, where Christ is comming. As they threw garments in the way, and with much acclamation cryed, *Hosanna, blessed be he that commeth in the name of the Lord*; so are we with all earnestnesse of affection, to cry, Blessed be that Reformation, which commeth in the name of the Lord; This also the Psalmist cryeth, *Lift up your heads yee gates, that the King of glory may come in.* *Psalm. 24. 7.*

We will first shew what are the impediments, the hills and valleyes, that hinder Christs comming to reigne in his Church.

1 A corrupt judgement, as if there were no necessity of preparation, of Reformation; That was *Laodicea's* case, shee thought her selfe full, and rich, therefore shee is counselled to buy eyesalve, *Rev. 3. 18.* Thus the Church of *Rome* is in a desperate disease, because shee thinks she cannot be sick, she cannot erre: Thus all Reformation is accounted needlesse, what need we any more doe? As he said, many had bene learned, if they had not conceited they were so; so many Churches had bene more pure and reformed, if they had not thought themselves reformed enough and therefore as for a particular person, *Paul* saith, *I had not known sinne, had not the Law said, Thou shalt not lust*; so also may a Church say, I had not known this to bee an abuse, this to bee error, had not the Scripture manifested it.

2 Attending to carnall policy: This makes men vary according to State consideration; there are many men that can place their consciences, as *Diogenes* bragged he could doe his Tub, which wayes soever the wind blew, he could turne the mouth of his barrell from it. There are a certaine people spoken of in story, that worship no set God, but the first thing they met with, *Hodie tu Iupiter esto, cras mihi truncus eris*, To day this shall be good Divinity, to morrow error to day this shall be a reformation, to morrow turbulence. This carnall respect is a loadstone to many, *Fac me Episcopum Romanum, &c. cro*



## A Sermon Preached before the

*Christianus*, make me Bishop of Rome and ile be a Christian: There be some who thought gaine godlinesse; how many children of *Balaam* are there who may be hired to curse the people of God?

3 A finfull symbolizing moderation; How hard a matter is it, not to take a lame and halfe Reformation? *Si dimidio Christo essemus contenti, facile transigremus omnia*, all quarrels would soone end if we would take up with a halfe Christ, saith *Calvin*; Let the childe be divided, saith the false mother; Purge out the old leaven, *καθαρίσαι*, *Chrysostome* ponders that, hee doth not say *καταργησαι*, but *καθαρίσαι*, that is, thoroughly and fully; And *Peter Martyr* followeth this of *Chrysostome*; In Reformation, these are our principles, *ad multa connivendum est, leniter est agendum; sed alia est severitas verbi Divini*, We must wink at many things, and proceed gently, but the severity of Gods Word is another matter of thing. But you will say, Shall there be no moderation, must we all be like frogs that cannot goe, but leape? Yes, there is a lawfull moderation, but here we condemne a finfull symbolizing one.

4 Love to earthly things: If you reade the Prophet *Haggai*, you will find that the care and love to *build their own houses*, made them neglect to *build the Temple of God*: Thus also the Pharisees to satisfie their covetousnesse, made corrupt interpretations of the Scripture; and what is all Popery, but the Daughter of ambition and covetousnesse? When men had rather lose their God then their wealth, part with their Religion then their riches; how can they promote the cause of God or make way for Christs comming? when men can delight more in the glory of their own houses then in the spirituall beauty of Ordinances; when they have more joy in their hearts, by the encreasing of wine and oyle, then in God and his wayes; it is no wonder if so few make way for Christ; it was *Nazianzens* excellent temper, to thank God he had any thing to lose for Christs sake.

5 A fifth impediment to reformation is prophanenesse and licence in wickednesse; This is that which troubles men so, They shall not be so merry in their lusts and their sinnes; but this should comfort you. Christ indured the contradiction of sinners, this comforted the Christians heretofore as *Tertullian* notes; Who are they that speak against us, but the Ale-houses and Brothel-houses? you may ask, What is the good we would doe, that the mouthes of the bad are so open.



open? Hence it is that men are patient under all Popish burthens, because these and their lusts may stand together, but when Christ comes, then they rage, crying, I et us break his bonds. It is a torment to wicked spirits, that they cannot be wicked, as they have been, *Mat. 8. 29. Why art thou come to torment us before our time*; what torment could that be to the Devill, to be cast out of the possessed bodies? yes great, because they could not vex and destroy as before: so a Reformation comes and torments proud Church-Governours, and why so? because they cannot oppress and rage as they use to doe.

6. The generall opposing and disliking of it by people: This is a great stop in the way, What should some few stirre for and against the current of mens desire? especially if many great, and many learned rise up against it; and this *Luther* confest was no little temptation to him, *Tūc solus sapias? totū errant universi*? Art thou onely wise, are all others in an error? But if this were to be regarded, then neither Prophets, nor Christ, nor *Luther*, nor *Calvin*, should have set upon any Reformation: for the world could not beare them. Alwayes Reformations have been judged impossible things; *Abi in cellam, & dic, Misereere nostri*, saith he to *Luther*, goe and pray in thy Cell, for thou art not likely to doe any thing by stirring; so *Psal. 2. Why doe the people rage and take counsell together*; that Christ may not be exalted on his Throne; But this will not excuse, better it is to endure the rage of people then the anger of God; better have the world frown on you, then God frown on you.

7. The seeming newnesse that is in it; For indeed, truth is before error; it is for our finnes that truth is new; It argueth our deep Apostasie and revolting, that the orders and wayes of Christ should be new: That prophane persons should lift up their heads so high among Christians, was not so from the beginning; 'tis a novell thing to be erroneous or superstitious, thy breaking of the Sabbath, thy neglect of piety, these are new things; and it is strange to consider, how doting men are of the old wayes they have lived in, though never taken up at first upon any Scripture consideration: and see the corruptions of mens hearts, new fashions are admired, superstitious innovations were generally received, but truth and discipline that is seeming new, is rejected.

8. The divisions that seem to arise by it, and errors multiplying at such times; It is true, it were a happinesse if as in nature mon-

sters are barren, (a monster cannot beget a monster) so also in spirituall, a monstrous error could not beget another; but there must be heresies. As the rending of the Temple was a signe of the abolishing of that Church and State, so are rents and divisions in a Church. The Physicians make that Patient in a dangerous condition, whose distempers have an *αἰτιασι* in them, that while they labour to heale one disease, they hurt another way; but still you are to know a Reformation doth not make these, but find these: It is the tyranny of Church Officers, that make divisions in the Church, as we see by Pope Victor, who excommunicated the Easterne Churches about a trifling businesse. You shall have many cry out of the divers sects that are risen up, but yet they never blamed those that occasioned them: and I must further adde, its *causa, non separatio facit schismaticum*, it is the cause, not a separation that makes a schismatick: This hath alwayes been the slander cast upon Reformation, *Quot homines, tot Evangelia*; so many men, so many Gospels; and Luther was often required not to divide the *inconfutilis tunica*, the seamlesse coat of Christ, therefore he calls his adversaries *inconfutista*, and *Tunicastri*; Lay then this blame not upon Reformation that onely can remove such things, but upon those who were the Fathers of these Rents.

9. The ninth let to Reformation, is, the outward troubles and commotions that doe accompany it: And certainly these lye in the way of Reformation, as *Amasaes* carkasse that stopt all the passengers; but this our Savior foretold, *I come to send a fire and a sword, and to set Father against son, and son against Father*: not that our Saviour meanes this was the *Finis operantis*, that he intended this, but that it was *Finis operis*, there would be this event wheresoever his pure and powerfull preaching was set up: for he is not the cause of it, but the stubborn and rebellious hearts of men make it; neither the Physician nor the Physick are the cause of the paines and troubles the sicke man feels, but the ill humours that have been long gathering in him.

10. The unthankfulnesse of people, that they should no more esteem or prize those instruments which God sends to deliver them by. Thus they were unthankfull to *Moses* and *Aaron*: and the Roman Worthies have drank of this cup. Therefore one Heathen, when his sonne was desirous of publike service, he carrieth him

to the boards and planks of old weather-beaten Ships that lay upon the shoare; Loe (saith he) thus the people will doe to thee after they have used thy service. And so another Heathen complained, who had done much publike service, but neglected, that he was like the Trees, which the beasts run to in time of a storme, and when that was over they fell on cropping and browzing of it. Now as this unthankfulness is a grosse sinne, so it ought not to be any discouragement for those who are employed in the publike good: *Luther* was much offended at this, and therefore he tells us his temptation; *Cum hac ita video, non nunquam impatientia frangor, & serio cogio, nisi illa doctrina in mundū jam sparsa esset, me quidvis potius facturum quam ut ingrato mundo offenderem; Sed he cogitationes sunt carnis;* When I see this (ingratitude) I am sometimes broken with impatience, and seriously resolve unlesse this doctrine had been already dispersed, I would rather have done any thing then declared it to this unthankfull world; but these are the thoughts of the flesh.

But yet there are many urgent motives and arguments, why Reformers should goe on.

1. Because God hath severely punished the neglect of any order he hath left with his Church; though they have done much, yet if they have not done compleatly, he hath been angry; Hence you read so often, *Nevertheless the high places were not taken away;* May not the judgement upon *Nadab* and *Abihu*, for offering strange fire; may not the breach God made upon *Uzzah*, for ever awaken Reformers, that they should not be conniving and indulgent to the breach of the least command of his? O ye worthy Patriots, think not that you are free, and at your owne disposal, how much or how little is to be done for God, you are accomptable to God for joties and tittles.

2. There is nothing more odious unto him then corruptions in his Church: what detestable names doth the Scripture put upon Idols? and the false Prophet is called the taile; and our Saviour when he was to purge out the corruptions from his Temple, *He makes a whip, and drives the polluters out;* a strange way it was, but hereby he would shew how odious such were to him, even as so many dogs in his presence; Consider that speech, *Iohn 4. My Father seeketh such who worship him in spirit and in truth: he seekes such,* which argueth how precious and delightfome they are unto him, that worship him  
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*A Sermon Preached before the*

in his owne way, therefore our Saviour tells the Pharisees, that, *that which was highly esteemed amongst them* as great piety and devotion, it was *βλασφημία*, an abomination before God: oh then let us not doe any abominable things.

3. A third motive is, whatsoever carnall Statists think, yet doing the will of the Lord in this, we are sure of blessings: Remember those two places quoted before (for we desire they may alwayes stick upon your hearts) how ill it was, when there was no law, nor no preaching Priest, and then how well it was when *Iehosaphat* set up those that taught the good knowledge of God: It is true, we may be a long while in the Wildernesse, and God for the sinnes of his owne people may suffer the enemies to prevaile, but we are alwayes to remember the end of the Lord, mark the ends of all Reformation, and you shall find them to be peace: And as we say of the sorrowes and sadnesse of a particular godly man, it is not his godlinesse that makes him so, but because he hath not godlinesse enough: so of a Church or State, it is not a Reformation that makes woe and misery, but because we are not reformed enough, we are not willing for this.

4. Consider how much men venture, to prepare wayes for anti-christ, and to make his paths streight; Do not men venture their estates, and their lives, that the man of sinne may become a man of glory? and shall not we doe as much for Christ? will not the prisons and miseries wherein they suffered, witness against our dastardlinesse? *Did not the people bring their eare-rings to make the golden calfe? Did not the Corinthians suffer the false Apostles to buffet them and smite them?* shall there be Martyrs for error, and not for Truth? As that good old *Pambus* wept when he saw a Strumpet cunningly dressing her selfe to please her Lover, because he could not take as much pains to please God; so do thou, when thou hearest of the Papists and such adversaries, making themselves poore, and venturing their lives, that error may be advanced; why dost thou not humble thy selfe, because thou art not so forward, or self-denying for the truth?

*Use of Exhortation.* That now we would prepare the way for Christ: God will reforme his Church by other meanes if we doe not promote it; take heed, lest while we are negligent, he come downe himselfe as it were, and scourge out all prophanenesse from his Temple, and so you lose both your reward and comfort; consider, that



as it is your danger to prepare Christs wayes; so it is the greatest honour that God did ever put upon you: How many thousands that shall finde the benefit and sweetnesse of drinking the pure streames of Gods Ordinances, will then blesse God for you? In these matters of God consult not with flesh and blood, remember that he is engaged for his truth more then you; you indeed have your lives and estates to lose, but God hath his Honour, and his Truth to lose, which is more then all the World. How will you ever answer it, if God at the day of Iudgement shall say, he put an opportunity into your hands, and you have not improved it, when the blood of other mens soules may be required at your hands? Take heed that at your death-beds there be no out-cry, O my *England* sinnes! I speake not this in any spirit of discontent, but rather of joy, seeing those clusters of grapes you have already brought us from the Land of Canaan, those good and wholesome Lawes that have been enacted since your sitting; onely be exhorted to hold on, and take the opportunities that God puts into your hand: Those that would not gather Manna in the morning, could find none all the day after: onely the man that stept in first into the pool of *Bethesda*, could be healed. And you are the more engaged to this, by the solemne Covenant you have entred into; so that you must needs break many bonds asunder, if you grow forgetfull of this work: Take *David* for an example, *Psal.* 132. there he had vowed to bring the Ark back into a fit place; now when he had thus sworn, see how carefull he was, Remember *David* and all his troubles, or more neer the Originall, in his whole affliction, that is, in all that trouble, and fear, and care that was upon him, when God smote *Uzzah*, and so hindered him in his intended Reformation: There is his griefe; where was a stop in his work. Then consider again his resolution, hee would not sleep, nor eat, (its an hyperbolical expression of the indefatigable paines hee would take) that the Ark might be settled. I shall therefore pray as *David*, when the people were willing, *The Lord keep this alwaies in their heart*; the Lord alwaies keep your Covenant and resolutions alive in your hearts.

Now that you may not be as those who built the Ark for *Noah*, but were drowned themselves; or as *Hiram*, that sent materials to build a Temple to that God, whom he did not know, that you may have comfort and benefit in all that is done,



## A Sermon Preached before the

1. Humble your souls for all your failings, and sinnes; one miscarriage may imbitter many mercies. 2 Sam. 6. When David was with great pomp and chearfulnesse bringing back the Ark, on a sudden God manifesteth his displeasure against Uzzab, not as some think, because he toucht the Ark, seeing he was a Levite, but because it was put on a cart whereas it ought to be carried on mens shoulders; see what a sad obstacle was put in the way, David hereupon leaveth the Ark, and will carry it no further. Take the advantage therefore on the e'dayes, that all the sinnes which stand upon your account may be wiped off.

2. Labour for a spirituall heart, to be such as can delight in the spirituall worship of God, that can account spirituall things glorious things: men that are affected with outward glorious pomp in the service of God, it is a signe they have no spirituall things to rejoyce in; the woman that hath no children to play with, she can delight in dogs, and other creatures? Hag. 2. there is a promise, that God would make the glory of the second Temple far above that of the former, and how was this true, but because of Christs spirituall preaching and presence there. I cannot but name a passage out of *Isidore Pelusiora, lib. 2. epist. 246.* because its so parallel with our times alate, and I would all were of his judgement: There was one *Eusebius* a Bishop, that did cast out and revile the good people, and in the mean time was very devout in building and adorning the Churches; now saith *Isidore*, ἀλλὰ οὐκ ἐκείναι, οὐδ' αὐτὰς οὐκ ἀναστρέφουσιν, the Church is one thing, the place of the Church another; the one consists of unblameable men, the other of wood and stone which if the Bishop did consider, he would not any longer overthrow the one, and adorn the other. And in the Apostles times, when the Church did abound with spirituall graces and holinesse of life, they had no Temples; but in our time the Temples are more adorned then is fitting, ἡ δὲ ἐκκλησία κομωμένη, but the Church is scorn'd and mockt: If I might have my wish, I had rather be in those times wherein the Temples were not so beautified, but the Church splendid with heavenly graces, then in these our times, wherein the Temples are very glorious, but the Church empty of graces.

3. Get sincere and holy aimes, even in doing Gods commands; let there not be *Pauls* complaint, *All seek their owne, and not the things of Jesus Christ*; Be willing to be even an Anathema that  
the

the Church may prosper. It was a noble resolution of *Tullius*, *Ne immortalitatem quidem contra rempublicam acciperem*, he would not have immortality it self to the prejudice of the Common-wealth: You have a notable instance for this in *Iehu*; how did he reform according to all that was in Gods heart? and yet he lost the reward; nay, *Hos. 13.* God threatens to be revenged on him; and why is all this, but because his heart was not right to God? Doe not thou aime at glory, and at fame, but at Gods own glory and honour.

4. Reforme your owne lives and conversations; for how reasonable is it that you who make lawes that others doe not sweare, you your selves should not? how fit is it that you who bind others to the keeping of the Sabbath, you your selves should sanctifie it? And this againe did undoe *Iehu*, that although he pulled down *Baal*, yet he did not reform himselfe from *Ieroboams* sinnes: *lego historiam ne fias historia*, reade the history of *Iehu*, lest thou thy selfe be made such an history to others. Oh therefore let it be true of thee, that since thou hast been labouring in this publike Reformation, thou hast been more holy, thou hast been more pure: Thou that hast endeavoured to make way for Christ in the Church and State; hast much more made way for him in thy owne family: What will it profit to have holy Ordinances, holy Worship, if wee our selves still remaine unholy?

*Vse 2.* Of Instruction unto people not to mutter under these sad calamities, if hereby Christ may come and reign in his Church. Consider,

1. That a Reformation doth not make these troubles, but sinne: Do not murmur under Gods providence, as is forbidden, *2 Cor. 10.* The Iewes, they murmured under *Moses* and *Aaron*; how many of them did God destroy? so againe, the Corinthians, because *Paul* did urge strict Discipline about the incestuous person, and other disorders, therefore they were prone to murmur: And thus people think that this Reformation is the cause of all this evill, and that Reformers are the troublers of England: but sure it is our sinnes and an unwillingnesse to bee subjected to Christ that works us all this woe; and if we had more truth, we should have more peace.

2. How slowly we prepare and fit our selves for mercies; Its true, speed is a great advantage in publike works; The heavenly bodies conveigh their sweet influence, *non quâ calida, sed quâ velocis*

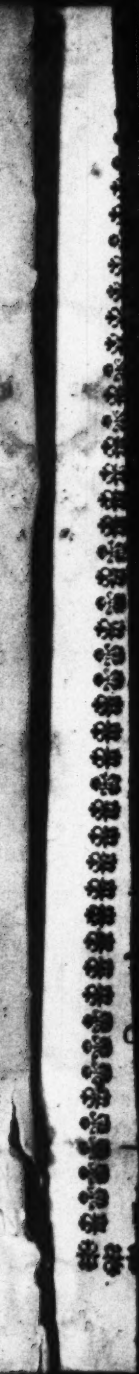
*A Sermon Preached before, &c.*

*swifter*, as they are swift: but yet you are to take notice of it, that our slownesse in fitting our selves for mercy is more to be blamed. Its your complaint, the Parliament is slow; Why not rather wee reforme our lives slowly, wee prepare our selves slowly, and therefore it is that good things are kept off? *Moses* and *Aaron* were not the causes that the people were kept so long in the wilderness, but their own finnes and rebellions against God; Let this therefore stop your mouths: and doe not discourage those who labour for your good, that is not profitable for you, as the Apostle speaks in the like case.

3 How grievous a sinne it is, to wish for thy old condition againe or to magnifie that; This was the temper of the perverse and froward Jewes, would they were in *Egypt* againe, *Moses* and *Aaron* would destroy them; and see how they amplifie that condition, the bondage of which they did so much complain of before: *They sat down by the fleshpots in Egypt*: [*sat down*] as if they had so much ease; and *by the fleshpots*, as if they had had so much plenty: whereas indeed their estate was miserable. It is true, our times are very sad, and as *Tully* of his civill waieres, so may we say of ours, *Non est civis Romanus qui in hac tempestate ridere potest*, he is not a true Christian that can be heartily merry in these dayes. But were not the times of Superstition, of Altar-worship, of silencing your Ministers as bitter unto you?

4 How the mercy when it doth come, will make amends for all. *Canaan* will satisfie for the troubles in the wilderness. That the Church hath brought forth a man-child of Reformation, will make all former sorrowes and pangs be forgotten: When and how God will put a period unto these sad Distractions, wee know not; but certainly God will own his own Truth, he will not forget his promises to his people: and if we should perish, yet when wee have done our duty, we shall have our comfort and reward in heaven; and certainly God hath not raised all these hopes of his people, to make them the more miserable; Will God doe with his people, when they have layd up all for his service, as the husbandman with his Bees, when they have enriched themselves with their honey, and layd up all their stock, then to set fire on them, and burn them? no certainly; if the fervent prayer of one righteous man prevail much, how much rather the prayers of many thousands?

*FINIS.*







A Pious <sup>3</sup>  
PRESIDENT

To both  
KINGDOMES,

For a Sacred  
COVENANT.

Being an Abstractive Exposition  
on by way of Paraphrase, upon the tenth  
Chapter of *Nehemiah*, the 28, and  
29. Verses.

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By DANIELL SVVIET, Minister of the  
Gospell of Iesus Christ.

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*Quidni dulce eruan ac salutare epulum Spiritus de sterili et insipida literature, tanquam granum de palea, de testa nucleum, de esse medullam? Bernard in Cant. sermo. 73.*

*Omnis panis nutrimentum affert ad salutem, egris autem saepe inutilis, sic et omnis scriptura munda mundis. Basil. ad Chyl. de solitaria vita.*

Scene and allowed.

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Printed: 1643 LONDON:

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To the Right Honourable,  
Right worthy and religious Patriots  
of their Countrie, *Robert Earle of Essex, Ro-*  
*bert Earle of Warwick, and Ferdinando Lord*  
*Fairfax*, renowned Instruments for disappointing,  
and discouraging of the Romish and bloody  
adversaries of Gods sacred Truth.

*Right Honourable,*

**I** Know you expect not flattering Titles, for  
(besides the dirt of Divine displeasure) this  
were but to despise you with seeming Ho-  
nours. I desire not with airy ambages to  
tickle your eares, I am sure downe-right  
truths make the deepest impression upon honest hearts;  
neither doe I sound the trumpet of applause; Heroicke  
actions, are glorious encomiums; Faithfulnesse to God,  
the King, and Country, are the onely diademe of  
true Nobility, I may lay my hand upon my mouth,  
your owne workes shall praise you in the gates. There  
be many (Right Honourable) in these times, who care  
not to adventure their necks to advance themselves.  
and matter not to hazard their soules, to ruine the  
Church; but as your Honours have publique spirits for  
the common good, so I am perswaded Gods glory is  
your highest aimes, and to approve your selves before

*The Epistle Dedicatory.*

him, in all your understandings the chiefe endeavour of your soules: Let them looke at worldly acclamations as pleasing cordials; It is your Crowne, and will be the rejoycing of your hearts, that you keep a conscience void of offence, both towards God, and towards his Saints; they are deceived who so highly estimate a little Laud, for hee onely whom God commendeth is approved; without, or against whom whosoever desires to be applauded shall not be defended when God judgeth him, nor delivered when God condemne h him. It is more then probable that nefarious wretches, and prophane creatures, by reproachfull speeches, cast firebrands in your Honours faces; But what though? Physicians make the best Triacle of venomous Serpents, *Jasons* impostume was opened, and so healed by his enemies sword in the warrs, You are Wise Men, I hope you will make better use of your foes, then fooles of their friends: their aspersions may prove doctrinall, teaching you to keepe closer ( in a holy dependency ) unto your God. I confesse you might be free from these, durst you but abnegate or desert the Truth; their revilings shall be your blessings: they are nocent, you innocent; they are deceived, they take you for such as you are not; they have with the bellowes of Malignancy blowne up the coales of contention, they have enforced you ( seeking by violence to depresse the power of godlinesse ) to take up armes in the defence of Christ, and his indeered servants; surely it is a double injury to beate men causelessly till they cry, and then to beate them for crying, by injury, and oppression to kindle strife, and then to cry out against it, as *Athaliah* cryed out of treason: offences will come, but there is no woe denounced against the persons

*The Epistle Dedicatory.*

sons offended, but against those by whom they come: Ride on Noble Lords, keepe your swords still girt about your thighs, let nothing discourage you, out-face the proud lookes of approaching adversaries, their owne sparkes shall further their owne burning, Gods wrath shall not end in your, but in their destruction. Your honours zeale for Religion, love to your Countrey, courage in the publique cause, and mutuall agreement in an holy Covenant, have hitherto spoke your sincerity, declar'd your piety, and made you exemplary to them that shall succeed you. O now afresh pluck up your spirits, quit your selves like Worthies in Israel, Christ like a man of warre leades out your forces, if our sins interrupt not our mercies, the blood of your enemies shall spring up to the horse bridles, and a glorious victory shall be yours. Pardon my boldnesse in speaking to your Honours, accept of my Mite though it be small; I hope when you try it, you shall not finde it reprobate silver, but currant coyne. You have entred into an Oath, it is for God, the Gospell, our Sovereigne, the Kingdome and your selves, I doubt not but you will set the Lord Jehovah in the prosecution of this sacred Covenant, continually before your eyes, and by your zeale provoke many, adding fuell to the fire, and oyle unto the flame of their endeavours. The Lord prosper you in your great affaires, cover your heads in the day of battell, and goe forth before you in all your enterprizes, against the Romish and Anti-christian Faction. So praies he, who remaines ever

October 16.  
1643.

Your Honors humbly devoted,  
A 3 D. S.





To all that wish well to the Cause of  
God, and the Gospell of Christ, in the two  
famous Kingdomes of *England*, and *Scotland*, and in  
particular to his native Country-men, in the County of  
Leicester; D. S. wisheth a firme Union in a sacred  
Covenant, with a godly peace as the glorious  
effect thereof in this life, and eternall  
and everlasting peace in the  
life to come.

**E**Xpect not Complements, I am no Courtier, they are  
not for Christians. Look not that I should wind in-  
to your affection by Rhetoricall expressions or smooth  
Supparifications in the Preface; my intention is other-  
wise, viz, to present unto you matter direttory in the  
Treatise. Brethren my prayer to God and hearts desire for you is,  
that you may be sanctified in this life, and saved in the life to come.  
I beseech you cast your eyes upon Israels Oath, and see zeale a-  
gainst impiety, reflect upon her Nobles and behold firwar-nesse to  
promote Gods glory, looke upon her Clergy with her whole Com-  
mons, and learne submision to a poble yet a pious intunction. Let  
her Covenant be your President, and her obedience your encourage-  
ment. Your Worthies intend nothing but Loyalty to his Majesty and  
the continuall preservation of your safety, helpe them with your pray-  
ers, adhere to them in their sacred Vow, let not your estates and lives  
be deare unto you for their sakes, and see that you start not from  
them, but stick to them, lest you be found fighters against the Lord;  
Defend

## To the Reader.

Defend his Majesties Royall person in authority (in the preservation and defence of the true Religion and Liberties of the Kingdomes) to the last drop of bloud in your veines, that the world with your consciences may beare witnesse of your Loyalties, and that you are no Traytors. Maintaine the truth of God with the priviledges of Parliament, though with the hazard of your lives: And for the underminers of Church and State, prosecute them untill you have brought them to receive a reward according to their deserves. Thus doing in the sincerity of your hearts, I doubt not (however dangers threaten you) but in the end you shall become glorious Conquerours through the power of the Lord Christ: I am perswaded, in what I have done, I shall displease some, but as *Malis displicere Laudari ett*, so my purpose was not to give content to malevolent persons, but to approve my selfe to God and his hidden ones; for I should be loath to speake or write ought that Christ should disallow, he (truly) is that Master to whom every man stands or falls, and one good look from him, is instead of all acclamations to my selfe. The Lord direct you, preserve you, and knit you firmly unto himselfe. So prayeth he who rests.

Yours in the Lord Christ.

D. S.



## The Contents, or the particular Observations, contained in this booke.

<p><b>M</b> <i>mutuall society makes a sweet harmony.</i></p> <p><b>2</b> <i>The Clergy not exempted from civill Authority.</i></p> <p><b>3</b> <i>A good Clergy, a Kingdomes felicity.</i></p> <p><b>4</b> <i>Every Christian must be a porter to his owne heart.</i></p> <p><b>5</b> <i>Wee must not bee sickle, constancy must crowne our actions.</i></p> <p><b>6</b> <i>Austerity, and Magnanimity, become the professors of Christianity</i></p> <p><b>7</b> <i>Sacred Covenants doe not make us become the most cheerefull spirits</i></p> <p><b>8</b> <i>Worldly affaires must not shoulder our Christian duties.</i></p> <p><b>9</b> <i>Worship should precede Covenanting.</i></p> <p><b>10</b> <i>Misconceits of place and calling, debars not any (by warning) from bin-</i> <i>dging themselves to Religion.</i></p> <p><b>11</b> <i>Godlinesse in others should be an attractive to our desire.</i></p> <p><b>12</b> <i>Other mens sinns, must not make us turne our backs upon the pure Ordinances</i> <i>of God.</i></p> <p><b>13</b> <i>Matrimoniall Leagues with Idolaters, an intext to false worship, and a strong</i> <i>barre to keepe out the power of godlinesse.</i></p> <p><b>14</b> <i>Covenanting Christians, should be courageous Christians.</i></p> <p><b>15</b> <i>Women not priviledged from spirituall vowes.</i></p> <p><b>16</b> <i>Christians should be politicians.</i></p> <p><b>17</b> <i>None exempted from a sacred Vow.</i></p> <p><b>18</b> <i>Exemples of Superiours, strong cords to draw on others unto holines.</i></p> <p><b>19</b> <i>Pride becomes not noble Spirits.</i></p> <p><b>20</b> <i>Inferiour persons must accept of motions from their Nobles as motions from</i> <i>affectionate Brothers.</i></p> <p><b>21</b> <i>Though imprecations and execrations be not usuall, yet sometimes they are</i> <i>very Lawfull.</i></p> <p><b>22</b> <i>Wee may vow against sin, wee may sweare obedience unto God.</i></p> <p><b>23</b> <i>Gods Sarutes the Christians way.</i></p> <p><b>24</b> <i>The Law an effect of gods Love.</i></p> <p><b>25</b> <i>Our obedience must be universall.</i></p> <p><b>26</b> <i>Sence of misery under sin and sorrow with hope of mercy, puts the soule</i> <i>upon Covenants, yea sure Covenants for sincere and exact obedience to the</i> <i>God of Heaven.</i></p>	<p>Page 1</p> <p>Page 2</p> <p>Page 4</p> <p>Page 9</p> <p>Page 10</p> <p>Page 11</p> <p>Page 12</p> <p>Ibid.</p> <p>Page 13</p> <p>Page 14</p> <p>Ibid.</p> <p>Page 15</p> <p>Page 16</p> <p>Ibid.</p> <p>Page 18</p> <p>Page 19</p> <p>Page 20</p> <p>Page 22</p> <p>Page 35</p> <p>Ibidem</p> <p>Page 36</p> <p>Page 38</p> <p>Page 42</p> <p>Ibid.</p> <p>Page 43</p> <p>Page 45</p>
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A Pious



# A pious President to both Kingdomes, For a sacred Covenant.

NEHEMIAH 10. 28, 29.

*And the rest of the people the priests, the Levites, the porters, the singers, the Netthinims, and all they that had separated themselves from the people of the Land unto the Law of God, their wives, their sons and their daughters, every one having knowledge, and having understanding.*

*They came to their Brethren the Nobles, and entered into a curse, and into an oath to walke in Gods Law, which was given by Moyses, the servant of God, and to observe, and doe all the Commandements of the Lord our God, his statutes, and his judgements.*

**I**n these Verses you have the Commons of Israel, joyning with their Nobles in a firme covenant to the Lord Jehovah : wherein you may take notice

- |   |   |  |   |   |
|---|---|--|---|---|
| First of the persons who are described, | { | First generally  | { | The rest of the people  |
|   |   | Secondly more particularly,  | { | <ol style="list-style-type: none"><li>1 The Priest that offered Sacrifice.</li><li>2 The Levites that instructed the people</li><li>3 The porters that kept the doores of the Sanctuary.</li><li>4 The Singers.</li><li>5 The Netthinims, that drew water for the house of the Lord.</li><li>6 All that had separated themselves from the people of the land, unto the Law of God, their wives, their sonnes and their daughters, every one having knowledge and understanding.</li></ol> |
| Secondly of their actions.              | { | <p>They came to their brethren the Nobles.<br/>They entered into a curse and into an Oath, to walke in Gods Law, &amp;c.</p> |   |   |

*And the rest of the people.*

Mutuell society causeth a pleasing and melodious harmony; they doe not harpe upon the jarring strings of distempered affections, Observation. Israels mutual communion.  
B their

their tongues utter their minds; their expressions and intentions are not dissonant, but consonant one with another; they doe not onely like the Iron, and the clay in the toes of *Nebuchadnezzars* Image, cleave together, but they are fast cemented, yea incorporated one into another: now as in a bed of spices there is a fragraney in all their graces, their vertues like sweet perfumes, upon burning coales are become communicative, all that are neare them, may receive comfort and refreshing from them; they are not every man for himselfe, they are all in common; they halt not betwixt two opinions; they have not a heart and a heart like *Ephraim*; they uphold Christian communion, they will not forsake the assembly of the Saints; they have all set their hearts with their brethren the Nobles to seeke the Lord God of Israell.

Application.

Doe not Unity make happy, and perpetuate a people? this is that precious oynment, that ran downe from *Aarons* beard to the skirts of his garment, this is like the dew of *Hernon* descending upon the mountaines of *Sion*: for where this is, the Lord commandeth his blessing. Why doe not we then of this Nation, labour to become like *Jerusalem*, as a City at unity within our selves? It is civill discord that demolishes and destroyes the very being of a Common-wealth, for as he that bleeds inwardly is in the greatest danger, so a Kingdom divided against it selfe, cannot stand. The spirit of *Egypt* never faile in the midst of her, untill the Egyptians fought against the Egyptians; neither did the Philistims melt like snow against the Sunne, untill such time as they sheathed their swords in one anothers bowells: O let it not be told in *Gath*, nor published in *Askelop*, that England by civill dissention is the cause of her owne ruine: But oh my belly, my belly, I am pained at the very heart: I heare the sound of the Trumpet, and the Alarme for the warre: what, shall I not now with mourning and lamenting *Jeremy*, weepe day and night for the slaine of the daughter of *Sion*? O that our rents and divisions were closed, that the blood of Christians, religious and well-affected persons, might no longer (as water that is spilt upon the ground) bee shed amongst us. O let us yet, though it be late, (for better late thrive then never) set upon some course, whereby the fluxes of wrath may bee let downe, the currents of justice may be stoppt, and the fire of Gods jealousie

11. 12. 1. 3.



jealousie may be extinguishd amongst us; why should wee carry more fewell to the fire, and more oyle unto the flame of the Lords dreadfull vengeance through want of concord amongst our selves? Let us pray, yea contend with God in prayer for the peace of Hierusalem: we may know that none shall prosper but they that love her, and can we love her and not pray for her? For our brethren and companions sake, let us say, peace be within her walls, and because of the house of the Lord our God, let us seeke to doe her good: Now that we may doe thus we all can tell how that united forces *vis unita fortior.* are the strongest, and that a three-fold cord is not easily broken; therefore let us endeavour to keepe the unity of the spirit in the bond of peace. If the prayers of one *Moses* could suppress the Amalekites; O how soone then would a Land of praying Christians penetrate the Heavens, and cause our enemies to fall before us? why *Cant. 6. 9.* doe we stand still divided? let us like Christs Dove become but one, that the daughters that see us may powre out their blessing upon us. Give me leave to make use of *Pauls* request to the Church of Corinth, and beseech you brethren by the name of our Lord Jesus Christ, that we may once all speake the same thing, and that there may be no schismes amongst us, but that we may be perfectly joynd together, in the same mind, and in the same judgement. *Concordia parva res crescunt,* concord will cause a growth, not onely of strength, but of many other good things amongst us. Unanimously now let us concur together, let us every man for himselfe, and all of us one with another, ingage our spirits by promise, and oblige our soules by a solemne vow to the Lord of Heaven; thus doing we shall establish a blessed communion, and this wee cannot doe, unlesse in covenant with these repenting Israelites wee adhere unto our brethren our Nobles.

These Priests and Levites were chiefe officers in the Temple, they stand not upon their tip-toes, pleading immunity from civill authority; they apprehend not themselves discharged of, and exempted from their due allegiance. God hath not said by them Princes rule, but by him they reigne and decree justice. It was but fitting they should expresse submission, for as every soule must bee subject to the higher powers, so I am sure it is not safe for a Kingdom, but dangerous to a state, where the Crossiers receive not po-

The Priests  
and Levites.  
*Observat.*

The Clergy  
not exempted  
from civill au-  
thority.

wet from the Regall sword. These worthies of Israel having set forth their Ordinance for a covenant with God, this Leviticall Clergy, like the Romish faction, cry not up freedome, and forthwith declaine against them; they expresse their yeilding by their present obeying, they contradict not; these you see aswell as others cleave unto their brethren the Nobles.

Observat.  
A good Clergy  
a King-  
domes felicity.

Ministers should be Ring-leaders not to rebellion, but submission, not to prophanenesse, but to conscientious and sincere obseivance, these Priests and Levites are in their due posture, they are not incendiaries to the Land of *Judah*, they are not fomenters of jealousies in their peoples eares, they condescend in their owne persons, to prevent suspitious betwixt the Nobles and the Commons: for what is jealousy? it is as unsatiable as the grave; it is the greatest evill to a Common-wealth, and the deadliest enemy, as to affection, so to submissive obedience. The Priests in the time of the Law presented oblations 1 *Sam.* 2. 28. and burnt incense before the Lord; these (considering that obedience is better than sacrifice, and that God layes more claime to the living than to the dead,) joyne with their worthies, observe the Ordinance, take the Covenant, and in these as a living burnt offering give up themselves to God. The Levites expounded the Law, displayed the sacred Oracles, in things spiritual, instructed the congregations, secular affairs were not the subject matter of their employments; they studied Theologie, not policy, the Art of teaching rather than the Art of ruling, I am sure that thus it was with these of the Tribe of Levi: for they brake not the Covenant, *Malach.* 2. 8. They teach holinesse, and they practise piety: they are not like wolves in sheepes skins, palliating cruelty under the habit of meekenesse, their doctrine is a light, and their lives are a lampe, that like wise builders they set up godlinesse, and like savoury salt, season the hearts of their hearers. O Israel it was thy happinesse to have such Levites, it hath bin, and I feare me in some measure yet is our misery, to want such Leaders; darknesse discovers no dangers, and if the blind lead the blind, they both fall into the ditch.

Application.

The time was when old *Ely* heard of evill dealing in the Priesthood, how *Hophni* and *Phinebas* his sacrificing sonnes made the Lords people to transgresse, 1 *Sam.* 2. 23. 24. Thus did the watch-men

watch-men of *Judah*, in stead of knocking of the fingers, strengthen the hands of the wicked, when by their owne example (crying, wee will powre forth wine, and fill our selves with strong drinke) *Esay* 56. 12. They gave them encouragement in their nefarious courses. And was it not because of this, that they prophesied in *Baal*, caused Israel to erre, committed adultery, walkt in lies, confirmed men in their hellish practises, and not suffering them to returne, made them as *Sodome*, and as the Inhabitants of *Gomorrhah* before the Lord. That made *Jeremy* in a dolefull lamentation give out this expression, *that his very heart was broken*, *Ier.* 23. 9. 13. 14. But these mentioned by *Nehemiah* are of another temper, they doe not eate of the sins of the people, by being softer fathers to their filthy vices; these doe not build with their doctrine, and pull downe by their practise, the light of their conversations is now become so fulgent, that others may behold them for their imitation; they doe not seeke to innovate Religion, erect novelties, and advance superstitious vanities, as sometimes *Vrijah* the Priest did, who built an Altar according to all that *Ahar* had sent from *Damascus*. 2 *Kings* 16. 11. nay these resolve too, to bid adue to Idolatry, to demolish superstition, and not to stand any longer guilty of spiri-  
tuall treason, by upholding wickednesse in *Gilgall*, I might have said *Bethel*, the house of the Lord. For as they goe before the people in the covenant, affording them their examples for their encouragement; so by covenant they bind themselves for ever from all idle or idolizing worship, to observe & do all the Commandements of God; thus they animate the children of *Zion*, going before them in the meanes of sanctification, and thus they seeke not to establish, but to depreesse iniquity by a law.

Hearken to me yee that have deviated from the sonnes of *Levi*, you stile your selves Priests, and lay claime to the office, as if God had onely intayled the Priest-hood upon you; what will you yet be as a snare on *Mizpah*, and as a net spread upon *Tabor*? *Hos.* 5. 1. will you yet as troopes of Robbers wait for a man, murder in the way, and that by consent? *Hos.* 6. 9. why doe you still desire to sell the righteous for silver, to turne aside the way of the meeke, and to drinke the wine of the condemned, or of good men fined in the house of your God? *Amos* 2. 6. 7. 8. See, see, these Priests, the

*Quantum per-  
nitiosa est ad  
sequendum lap-  
sum in ruinam pre-  
pedit, in tan-  
tum contra tri-  
le est, et salu-  
tate, cum se  
Episcopus per  
firmamentum  
fi e fratribus  
instandum, p-  
ber. Cyprian  
Lib 3. Epist. 21  
Omnium fel-  
rum promittunt  
licitiam et  
quasi vexillum  
gerunt ad pre-  
bendam omnem  
spiritum nequi-  
ti. Calvin.  
Cur peccata  
populi commi-  
dere a curtur  
nisi quia peccata  
delinquentium  
sunt. Grego.  
Homel. 17  
Omnino predi-  
catorum se esse  
noverit, quicquid  
est ille, qui vici-  
que libet in  
in hanc domum  
conatur indu-  
cere, Bernard.*

subject of our discourse read another lecture to your soules: These breath not out threatnings against the Church, they rather cry out, what shall we doe for the Church? these are not cruell thirsting after blood, the precious blood of Gods indeered ones; their armes and their hearts are both open, not onely with tender embraces to receive them, but to support them; it doeth not vex them that they are zealous for the Lord, neither doe they seeke to finde them or punish them for the strict service of their God; their forwardnesse to forsake wickednesse is the joy of their spirits, their precisenesse in the way of holinesse is as marrow to their bones, and their covenant for new obedience is that they further by their owne president. These are not dismayed with the thoughts of more paines unto themselves, if thus they covenant to keepe strictly all the statutes of the Lord, they prize Gods mercy to the people before their toyle, and their hearers wellfare before their labour, for though never so much sedulity may be expected from them, they will not flinch off but in the present covenant adhere unto them; Before like *Herod* they solaced themselves in their peoples acclamations; now their teares and their prayers are prime pleasures to their soules; time was, when breaking the bonds of doctrine, and knapping asunder the cords of discipline was their delight, now their fulgency in vertue demonstrated by their resolutenesse for exact obedience is the musick in their eares, the hony in their mouthes, and the very rejoycing of their hearts; They know they must give account, for their peoples soules, and that if they perish, God will require them at their hands; they give them up therefore now by vow unto the Lord, and in this their surrender they seeme to say, Lord here we are, and all our people the children that thou hast given unto us. They are not ignorant that much trouble from them who are without may arise by reason of this covenant: they feare no colours, they put on their auditors, they are resolved to eat of the same dish, to taste of the same sauce, and if they suffer, to suffer with them, this must needs hearten them for courageous Souldiers, goe not weeping nor sighing after their Commanders. It may bee they apprehend some malevolent and malignant creatures to be among the people, ready like scab'd sheepe to infect the flock, like *Peters* false Prophets by damnable heresies laying aspersions upon the

*Non in verborum splendore, sed in operum virtute, prae dicandi fiduciam ponant, non vultibus delectentur populi acclamationibus, sed fructibus, nec plausum expectant, sed gentium probum.* Lib.

*1. Cap. 22. de vita contemplativa. A Pastore exigitur, quicquid perit in am non custoditur Cyprian. de sing. Cleric.*



the truth, and like cunning and crafty seducers using all diligence to make them the divells Profelytes like themselves: These have not their favourable aspect, these have not their hearts, their hands, their estates; these are cashiered; the yeilding, the mourning, yet the resolving Israelites have their affections, amongst these onely they are personally present, with these they side, and to these they joyne in covenant with the Lord: They are not as rime serving Sycophants, onely respective to great men, their deportment is indifferent, they take care for the poore aswell as the rich, it is not their owne preferment, but every mans wellfare that they looke for. Therefore as by their forwardnesse they excite all, so by their actual performance withall, they shew their tender of the happinesse and prosperity of all. Learne then from these Priests and Levites, I beseech you my Brethren, I stile you so, because I would have you so: First, not to thinke it strange that others with you run not into the same excesse of riot, that they keepe not out of Covenant aswell as your selves, they see their misery, and this to be their remedie, and they know that your non-seeing, or else perverse slighting of your owne estates, can be no healing plaisters to their soules. It behoves every man to looke to his owne standing, and to be careful to prevent his owne damnation.

Directions to  
Ministers.

Secondly, Doe not pine the Lords people through destructive ignorance, doe not conceale the benefit of a sacred Covenant from the eye of their spirits, lest God complaine that his people perish, for lacke of knowledge, and lay the guilt of their bloud upon your soules.

Thirdly, doe not perniciously poyson by corrupt principles those that are your hearers, teach not exorbitant errors for sacred truthes, doe not through airy ambages and false glosses steale away their affections, and make them heartlesse to holy vowes: thus doing you shall still keepe them out of the way, cause them to stumble at the Law, and in the end be charged your selves for corrupting the covenant of *Levi*, Malach. 2. 8.

Fourthly, doe not over-lade your faint and your feeble brethren, with the overous burthens of unnecessary things, these burthens may lye heavy upon their shoulders, they will ease themselves by covenant, but as you shall have the practise of the Primitive times

Luk. 11. 46.  
to



to passe a sentence condemnatory upon you, *Aet. 15. 10. 28.* In one day they like Scorpions will sting your consciences, when Christs wee-like a Hue and Cry shall arrest your soules. These Pastors stand not upon circumstance, they looke to the substance, the pious vow that they and their people must make to God.

Fifely, be examples to your flocks in word, in conversation and in charity. *1 Tim. 4. 12.* Let your words utter the Will of Jehovah, your conversations testifie the uprightnesse of your hearts and your charity witnesseth that in all meanes and wayes you seeke the salvation of their poore soules; speake you to them, that they may speake from you to themselves, saying, what have we done? beat lights set upon a Hill, that those who are without may be convinced by your lives: Love with pity, perswade them, wooe them, win them, yea and because that corrosives are sometimes both more needfull and helpfull then mild and pleasing cordials; reprove them, rebuke them, drive them by the sight of sin, with your owne president, to see a necessity, as a chiefe preservative, of an especiall covenant, that so they being ingaged to God, and in that ingagement apprehensive of their owne mercy, they may rejoyce, that though they were brands, they are now plucked out of the fire, that though they were aliens to God, yet now by a religious covenant they have entered into a sweet communion with the Lord.

Sixtly, you are, or at least should be, the Chariots and the horsemen of Israel, carry them up speedily, with a swift motion, by your prayers to Heaven; looke upon our crying sins with a bleeding heart, for the Vine of England is as the Vine of Sodome, and the grapes of our Nation doe wholly resemble the clusters of Gomorrah) view our lamentable distractions with mournfull affections; see, see, wrath is gone forth, and the plague is begun; Justice is incensed, and we turne our backs upon our adversaries; jealousy is kindled, and the sword is almost drunke with the blood of the flaine; your neighbours houses are on fire, for shame sit not still, bring prayers as waters, and poure them on as fast as you can, that you may slake the burnings; doe not stand gazing about you, it is time for you to be up, and be doing, unlesse you meane that all our soules shall faint because of the murderers; the banners of Gods displeasure are displayed, and now like a man of warre hee hath begun

begun to strike the stroke, yea the sword already reacheth to the very heart : O doeth not our land cry out as sometime Hierusalem did, woe is come upon me because that I have sinned, doth shee not bemoane her selfe unto you daily, asking you if you have no pittie, if your hearts bee wholly shut up in obduracy? me thinkes these expressions should set you to your prayers; oh then if you will be accounted the Ministers of the Lord, weepe between the Porch and the Altar, and say, *Spare thy people O Lord*; questionlesse these Priests joynd with their Nobles as well in prayers as in covenant for the Church.

Lastly, be not averse to take this binding and obliging vow upon your selves, these Priests and Levites have observed its equity, taken notice of its necessity, and found it the sole remedy for the curing of their sores, they doe not scruple it; our case is as bad if not worse then theirs, why are you shie, bind your selves with a curse, and an oath with the people to stand out against Popery, and in spirit and truth to serve the Lord. This will be a good incentive to your hearers, if you goe before, they will the willinglyer follow after; your forwardnesse will make many to come in, who otherwise, it may be, will still stand out to lift up their hands against Heaven; you see this in effect in these Priests, and in this people, who in this very particular *Cleave unto their brethren the Nobles.*

*The Porters.*

**A** Porter is a Doore-keeper which hath authority to admit, *Observat. 1.* and let in and out of the house where his charge is, such were Every Christian an a porter to his own heart. *Obed Edom* the sonne of *Ieduthun*, and *Hosab* in the daies of *David*, to the house of the Lord, 1 Chr. 16. 38. These were to let in the Iewes not they that contemned their worship, these were to keep out the uncleane, not they that were cleansed according to the Sanctuary; the true Israelites were to be admitted, but the idolatrous heathens were by them to be excluded. Every Christian must be a Porter to his owne heart; whatsoever he is that covenants with God, must looke narrowly to himselfe, have a watchfull eye over his spirit, and with all diligence keepe his soule, that wicked lusts, vile affections, and vaine thoughts get not in at the doore of his heart; these will make hubbubs in this spirituall Temple, these will disturb and strike with violence at the sanctifying motions of the blessed Spirit; these like the strong man armed, will so keepe possession, that godlinesse shall get no entrance, without strugling and much disturbance

sturbance : these are ill guests, where they come in they pretend friendship, but intend mischief, they pay no reckoning, they are cheaters, they doe but deceive the creature with the counterfeited sil-ver of sinfull pleasures; these are like drunken and deboylt strangers, who by vomit easing their stomachs, leave nothing but stinck, loathsome filth, and noysome favours in the roome behind them. A Sparrow pursued by a Hawk fled into the bosome of *Xenocrates*, he refused to put it out, saying it is a dishonest thing to betray a guest : Doe not thou thus kindly deale with thy sins, it is not inhu-manity to refuse them; it is a piece of the best policy forth-with to expell them. Let lusts accuse thee of discourtesie, better they com-plain than thou bleed, for sin is the soules murderer; therefore, O Hierusalem, wash thine heart from wickednesse, that thou maist be saved; how long shall thy soule like an Inne, and thy heart like a Harlot harbour corruption.

*We must not be fickle, constancy must crowne our actions.*

*Observat. 2.*

**P**ORTERS are continuall attendants, they wait daily at the Gates, & depart not from their service, 2 Chro. 35. 15. we must not be fickle, like *Lots* wife; we must not looke back to Sodome, there must be constancy in all our voves, it is dishonesty with man, but impiety to breake with the Lord; thou must not vow and not pay, but as without delaies, so constantly thou must pay thy voves. Call to mind thy first vow, remember all thy promises, and selfe engage-ments unto God in the late daies of thy humiliation, be not unfaith-ful, doe not like a broken bow start from them, thou canst never lose by keeping touch with the Lord of Heaven. These *Porters* leave not their Places because of a covenant, like idle drones, pro-phane seers, and atheisticall wretches they steale not away, leave their charge, take up armes, and desert their Nobles, because of a strict tye unto Gods service : They were *Porters* before, and they are *Porters* still; now they are content to doe more than formerly they did, they will keep the doore of the Temple; and withall looke carefully to the gate of their owne heart, lest at any time it should run out, and depart from the living God. They are not friends to them that hate peace, favourites to them that delight in warre, they take no pleasure in the tents of *Kedar*, they desire yet to be doore-keepers in the house of the Lord, for now as *Porters* they take the covenant with their Nobles.

*Austerity*

*Austerity and magnanimity become the Professors of Christianity.*

**P**orters for the most part are men of a sterne countenance, men of strength, and men of couragious spirits, for that sometimes they may meet with resistance. Austerity and magnanimity doe well become the professors of Christianity; we cannot looke too sternely upon our lusts, we cannot be too strong, too couragious, and too severe in keeping downe, and in the constant suppression of our wicked desires. The Divell, the world, and our owne base hearts would keepe us from pious and religious vowes, we have need of more then an ordinary strength to repell these fiery darts, lest by hindering our covenant, they give a mortiferous and a deadly blow unto our soules. Brethren, be perswaded then to watch, to stand fast in the faith, to quit you like men, to be strong, and not to forsake or refuse the liberty wherewith Christ would make you free, take heed that you doe not againe intangle your selves with the yoke of bondage: Therefore, that you may walk worthy of the Lord, unto all pleasing, being fruitfull in every good worke, I pray that you may be strengthened with all might, according to his glorious power, unto all patience, and long suffering, with joyfulness. It is likely, these men were austere in their place, resolute in their office, and stout towards all that opposed them in the execution of their charge; yet you see in this action, here is no gaine-saying, no resisting, no withstanding, they are very tractable, very flexible to a holy vow. When God displayes the excellency, necessity, and efficacy of a sacred Covenant to the eye of mens soules, Lions shall become Lambs, wolves shall become sheep, and Leopards shall be as Kids before the Lord.

*Observat. 3.*

*1 Cor. 16. 13*

*The Singers.*

**S**ingers were such as played upon muscall Instruments, who with Trumpets and Cymbals set forth the praise of God; hence it is, that some interpreters give out the word Musicians, not Singers in the text. Singing is no Embleme of sadness, it denotes cheerfulness, it betokens alacrity, therefore well said St. James, *If any be merry, let him sing Psalmes.* Sacred covenantes doe not unbecome the most cheerefull spirits; expressions of joy, arising from gladness of heart, may be concomitants in a Christians vowes. This Oath ordained and confirmed by their Worthies, doth not marre their musick, they can still be Singers, and yet covenanters with their Nobles; they see it is the way for pacification, the onely Antidote to prevent distraction, and the sole remedy to cure their misery; the thoughts of it, lightens their hearts,

*Observat. 4.*

*Observat.*

*Sacred Covenantants doe not unbecome the most cheerefull spirits.*



hearts, vivifies their spirits, and causeth them so to perke up the head, that now with thanksgiving they can take their vow before the Lord, well (beloved) Gods vowes are upon us, wee are now to covenant with our God, let us by a cheerefull acceptance set forth his praise. Psal. 56. 12. Iehovah requires a cheerefull giver; Shall we not therefore sing praise to his name for ever, that we may daily performe our vowes Psal. 61. 8. But who are we that should be able willingly after this sort to offer before the Lord? 1 Chro. 29. 14.

*The Netbinims*

**T**He Netbinims were such as carried water for the use of the Temple, this they drew for the Congregation and for the Altar of the Lord. *Iosh. 9. 27.* The labour and drudgery of their outward callings doth not so drinke up their time, but the expresse carefullnesse to lay hold of opportunity, for working out of their owne salvations. Worldly busines must not shoulder out Godlinesse; Throng in carnall affaires will not excuse us from spirituall employments, wee must set seasons apart for God, domestique occasions must not steale away our hearts. I and my Household saith *Ioshuah* will serve the Lord. It is an ill trouble in earthly matters, or about many things that keepes thee, thy children, or thy servants from sitting at the feet of Christ.

*Observat.*  
Worldly aff-  
aires shou'd  
not shou'd  
out Christian  
duties.

*Observat.*

The water that the *Netbinims* brought unto the Sanctuary was for cleansing, they are instruments in purging of the Temple, and they are now by closing in this covenant coe-workers with God for the purification of their owne soules; Let us wash our hands in innocency before wee compasse the Altar, let us rub off the soyle of sin, and then fall upon our spiritual employments; wee must wash us and make us cleane from the evill of our doings, before God and our soules by way of Covenant can converse together. Draw water out of the well of thy heart, I weane the teares of contrition, drench thy soule in them, and powre them out abundantly before the Lord, neither stay here, but that thy conscience may be cleansed from dead workes, carry thy soule with her sorrow to that fountaine that is set open for the house of *David* and inhabitants of *Ierusalem*; O since it, since it thoroughly in those clear streames of Christs precious blood, that so thou mayst stand spotlesse, pure and blamelesse at the bar of justice. In the time of the Law uncleannesse was cured by washing, for uncleane touchings, the parties washed their cloathes *Levir. 11. 40.* for uncleane issues, they wash themselves and their cloathes, *Levir. 15.*

13. But



13. But for the uncleannes of leprosy, they washt themselves, theit cloths, shaved off all their haire, and stayed 7 dayes without the Campe, Levit.

14. 8. 9. Dear brethren our pollution is of the worst kind, it is no other then the leprosie of sin that wee are infected with, as it hath spread it selfe all over us, so it hath made our whole man subject to the dreadfull curse of Almighty God. Rom. 5. 18. Doth any thing proceed from us, but what is foule and damnable? Are not our splendid performances glittering sins, and our most glorious actions as menstruous ragges? doe wee touch any thing that wee taint not? where come we that wee leave not an ill sent behind us? Let us all then generally apply water to our foule parts, scoure off the scurfe of prophaneesse, and free our selves of all filthynesse of flesh and spirit whatsoever; Take the Apostles advice, cleanse your hands you sinners, and purifie Jam. 4. 8. 9. your hearts you double minded, bee afflicted, mourne and weepe, let your laughter bee turned into mourning, and your joy to heavynesse, bee yee humbled, and make a holy Covenant with your God.

Those Nethinims were but water bearers, they had one of the meanest Offices appertaining to the Temple, yet these you see come into covenant with their Nobles. Meannesse of place and calling debarres not any by vowing, from binding themselves to Religion. A poore Sacrifice in the time of the Law received acceptance, where a rich one could not be brought; the widowes mite had its welcome aswell as the treasure of the wealthy; A Nethinim in his place may bee as deare to God as a Priest; with God there is no respect of persons, he that worketh righteousness is accepted with him; Therefore you that are meane, you that are despicable in the eye of the world, be not afraid, let not your meanenesse and poverty dismay you, come in if you be for God, your Nobles are brethren, therefore joyne with them in covenant before the Lord.

*Observat. 3*  
Meannesse of place and calling debarres not any by vowing from binding themselves to Religion.

*And all that had separated &c.*

They doe not separate from them because they are more zealous in profession, more heavenly in affection, and more strict in their conversation then themselves, they love the brotherhood, they make much of them that feare the Lord, they desert onely the Heathen, you see they approve of, and stand well affected to christian communion. They doe not say of their fellow worshippers as *Ahab* said of *Micahab*, wee hate them, we heare of no good to us from them; or as it was said of *Cajus Sejus*, they are good honest men, but onely they are Christians, or as some vile Caytiffes of our times, wee like the men well

well, but we will not come amongst them for they are precisians, they are not men for our company, they are austere in their carriage, wee and they cannot hit it, for they are zelots in Religion.

*Observat. 1.*  
Others God-  
lines should be  
our Attractive.

Godlinesse in others should be the attractive to our desires, and the Loadstone to draw, not to estrange our affections, *David's* delight was in them that excelled in vertue, but in our times it is a Capitall crime to be truly religious, the very name of an honest man who makes conscience of his wayes is now growne odious. I wish there were lesse Antipathy, and more Sympathy, that Sympathy might once breed amitie amongst us.

*Observat. 2.*  
Other mens  
sins must not  
make us turne  
our backs up-  
on the pure  
Ordinances  
of God.

They doe not separate from them of their owne Nation, and of their owne Religion, but from the people of the Lands, such with whom God had denied them communion, viz. Idolatrous Heathens, questionlesse there were many formall persons, many prophane creatures and rebellious wretches amongst themselves; yet because these are dayly in the Temple, they renounce not the assemblies, they turne not their backs upon the Ordinance, like peeuissh or pettish children they throw not away the covenant, because these or at least many of these are likely to take it with them; whereas it is said all they that had separated themselves &c. it gives us to understand that there were some that had not separated themselves; Here were divisions, yet for ought I can find, they that were separated, and they that were not separated met together in the publique place of worship; Neither is it improbable but as they had many who stood firmly for this coelestiall bond unto their Nobles, so they had some who gaine sayd it, withstood it, and opposed it; yet you see that notwithstanding all this they separate from none but grosse Idolaters; we must not for the sins of our fellow worshippers, nor for difference of opinion amongst our selves make a separation from the true church. Was not the Church in Christs time a perverse Church? Math. 5. 21. 22. Math. 15. 6. 7. 8. 1 Cor. 2. 8. 9. And did he not forbid to separate from this Church, Mat. 10. 6. 7. Mat. 23. 2. 3. Did he not himself preach in their Temple. Joh. 8. 2. And reason with them in his owne person about Religion? Ioh. 10. 24. 25. 26. Surely Christs precept back with his owne president may be our warrant not to desert our Congregations.

When did the visible Church in any age since *Adam* not consist of a mixt multitude? she hath bin, and doe what we can, she will bee a Lilly amongst the thornes. If I goe further I shall exceed a Paraphrastique exposition, I therefore refer you to *Rutheford, Bernard, and Ball.*

*Ball.* But it may bee you now dislike us because of the Divisions and distractions amongst us. I cannot deny our many dissentings, one being amongst us for *Paul*, another for *Apollas*, one for *Cephas*, another for *Christ*; nor yet our grievous and lamentable distractions, being sprung from the civill jarrs of one faith. I confesse them with griefe, I wish I could remove them with prayers, or wipe them away with my teares. But because the sonnes of my mother jangle amongst themselves, and proceed from wrangling to fighting. I will not therefore deny her, run away from her, or desert her. I know that her Childrens dissention is her griefe, and shall I adde affliction to her sorrow?

*From the people of the Lands.*

**W**Hat are they that are here meant by the people of the lands? *Quest.*  
The Canaanites, the Hittites, the Perizzites, the Jebusites *Answ.*  
the Ammonites, the Moabites, the Egyptians and the Amorites, Ezr. 9. 1.

How were they joynted to these Idolaters?

Contrary to Gods Command they were joynted unto them in Marriage, neither was it the sin of the vulger sort alone, but the very hands of the Princes and Rulers were chiefe in this trespassse, Ezra. 9. 2. *Quest.*  
*Answ.*

Those who are not separated enter not into the oath, and the curse for the observation of Gods Statutes *with their brethren the Nobles*; their strange Wives have with-drawne them, their Idolatrous consorts have set them in opposition against this Covenant, which is likely to prove a strong promover of Religion, in its purity, power, & perfection.

Marriage with strangers, or matrimoniall leagues with Idolaters, are not onely an inlet unto false worship, but a strong bar to keepe out the power of godlinesse. This made *Ezra* when hee heard of it, rent his garment, plucke off his haire, and sit downe astonied: Shall our eyes be dry? shall we not even for this bedew our cheekes with our teares? It is our sin of England as well as it was the sin of Israel, amongst others we especially feele the smart of this now; wee must be deeply humbled, or else God will not be reconciled. *Observat.*  
Matrimoniall League with Idolaters, a strong barr to keepe out the power of Godlinesse.

*And all they that had separated, &c.*

**T**Hese men now take heart of grasse unto themselves, they are resolved to continue no longer slaves to sin, and bondslaves unto Satan; they see their wickednesse is a let to their happinesse, they now with violence breake through the thorne-hedge of corrupt desires; they matter not for toyle, they prize their liberty, they value not their blood, come what can come, they will found out the Trumpet, strike up the Drumme *Observat.*  
Covenanting Christians should bee courageous Christians.

Drumme, and fight against their lusts which continually war against their soules; As good souldiers of Christ, so that Idolatry may be suppressed, other evils subdued, and that God may bee appeased, they care not what hardnesse they undergoe; they are martiall men, and they have got mighty minds, as they have got courage for the conflict, so they hope to obtain the conquest. They doe not now like milksops, white-livered fellowes, or faint-hearted creatures for feare of blowes, desert devotion, relinquish religion corrupt conscience, pervert piety, depresse strictnesse, and suppress sincerity; they dare now defend, and as much as in them lyeth dignifie the honourable, and noble peerelesse Cause of Gods precious people, they matter not what danger they put themselves upon, so they can ruinate and repress the insolent, wicked, and insupportable abominations of Belials base and hellish brood. They are not appaled and affrighted, like some formidable and pusillanimous spirits, or as *Salomons* sluggard with the Lyons in the way, they are determined to hazzard their lives to maintaine Christs cause, and to uphold the practicall profession of Christianity. O beloved, had they bin timorous, they had bin unfit for this military course, but it seemes they have spirit, for what doe they know but that this Covenant may let all the Heathens in battell array against them? their familiar acquaintance may be as *Indus*, and their late Idolatrous wives may be as *Dalilah* to betray them; yet for all this they will not be dismayed, they pluck up a good heart, passe through the Pikes, adventure upon difficulties, and rather then they will not covenant with God, put themselves upon the perill of their lives. O that we like these had magnanimous and undaunted spirits, as we should be content, to resist to bloud, so we should answer our cruell and bloody opposers as that renowned *Cassibelaune* the Britaine answered *Cesar*, I have not yet learned to live in servitude, but with weapons in hand to defend the liberty of my Country; wee are not yet contented to live in Romish or infernall slavery, we have learned to maintaine the rights and liberties of our Celestiall Country, we feare not brandished swords, menacing speeches, no not the utmost that adverse powers can doe unto us, we feare not perills, rather then Gods Cause shall lye bleeding upon the ground, we will adventure the pouring out the warmest bloud that runs in our veines. These expostulate not the case with carnall reason, as many doe in our daies, they doe not say, This Covenant tends to the utter subversion of all will-worship whatsoever, no Idolatry, no not the least  
must



must be countenanced if this take place, wee are sure to lose many friends, and to undergoe the threatens of great mens frownes, a great part of our Estates are likely to bee exhausted, and our very lives may come to be endangered. Will not those who are averse unto the Covenant, who have sworne to uphold Babell, to side with the scarlet Whore, (and to defend the Anti-christian cause) grow very furious, and become much more enraged against us, will they not by open force, and by all secret Stratagems seeke the spoyle and undoing of us, they lash us before with whips, but it is to bee feared they will be turned to Scorpions; we thought in times past that their hand was heavy, but now they will lay more load, yea, cause their little fingers to be farre more ponderous than their fathers loynes; for ought we know, this may cause our disaffected wives privately in revenge to murder us, our servants (who by this are sure to be abridged of their former liberty) to rise up against us; but if these should be quiet, yet *Artaxerxes* the King of Persia, and other Princes about us, whose religion we goe about to suppress, may probably take up armes, and breake in violently upon us. It is good to prevent these dangers, it is safe sleeping in a whole skin, the best course to remove these feares, and to take away these doubts is not to accept, but to reject this covenant. O beloved, such thoughts as these doe not trouble their heads, these are not scar-crowes to keepe them from this holy league; indeed they had cause at this time (as much as any people under the cope of Heaven could have) to cogitate thus with themselves, but such is their zeale with their undaunted courage, that they looke beyond perils, come life, come death, with one consent they will take the covenant,

*Their Wives.*

**W**omen are the weaker vessells, but though weaker no more *Observat.*  
 then men priviledged from spirituall vowes; as they are sub- *Women not*  
 ject to sin, so their soules are exposed to danger as well as others; *priviledged*  
 therefore it is requisite that with others they should make use of all *from spirituall*  
 meanes for sinnes prevention: Covenants are corrosives to eat out *vowes.*  
 dead flesh, and the prime Antidote to prevent future distempers;  
 These men love their wives, they are loath they should dye of their  
 vicious Ulcers; like wise men, men of knowledge, they seeke out  
 for remedy. they have taken advice, they are told, ingagements to  
 God will daunt the courage of corruption, that selfe tyes for exact  
 observance,



observance, will make sinnes heart like *Nabals*, and cause it to give up the ghost; that selfe-searching, selfe-mourning, selfe-condemning, and selfe-covenanting, will eate out the core of iniquity, heale the conscience, and preserve the poore soule in safety; they are glad of their directions, they make haste to their houses, they cannot be quiet in their spirits, this counsell is as fire in their bones, they must needs forth-with relate it to their wives. But how is it taken with their consorts, is it not too sharpe, too biting, too full of vexation? No, they are so taken up with thoughts of their healing, that the tartnesse of the medicine doeth not discourage them. From its application, they accept it cheerefully, they lay it on willingly, and they keepe it on care-fully; for as since their disease is the same with their Husbands, they with them apply the same plaister, entring into a curse and an oath to serve the Lord.

*Observat. 2.*  
Christians  
should be p li-  
tians.

*Sicut mulier  
adjuatrix, ita  
sepe infilia-  
rix, et sicut  
porcus est con-  
jugium, ita et  
sepe naufragi-  
um parit.*  
Chrysostr.

*Mulieret peri-  
cula semper in  
auribus habent.*  
Chrysostr.

He that lookes not to all Ports is not likely to keepe out an enemy, to fore-see evils, and to prevent dangers is a point of policy. Christi-ans should be Politicians, we must not onely abstaine from all appea-  
rance of evill, but cut off all occasions whereby corruptions may be ushered into our soules. These grave Seniors of Israell leave not their wives at liberty while they stand bound, Nightingales sing sweetly, they are affraid of seduction, they doe not trust them that lye in their bosome, they bring them to the Covenant, that so they may be as deeply engaged as themselves. Who but *Evah* perswaded *Adam* to rebell against God? He was deceived, not by Sathan, but by his second selfe; not by the Serpent, but by his Spouse; not by the Divell, but by a woman; not by a stranger, but by his wife. Did not *Iobs* wife tempt him to evill? *Iob*, 2. 9. *Salomons* wives turne his heart from God. *1 King*. 1. 4. and *Ahabs* wife enticed him to worke wickednesse before the Lord? *1 King*. 21. 25. Women are not alwaies helpers, they are sometimes seducers; they are not alwaies as a safe harbour to their Husbands, there is sometimes shipwrack of faith in their embraces. Beloved, doe not false feares like false fires often burne in many womens breasts? they are very timorous, suspitions make deepe impressions. And what doe they doe when they are jealous of an approaching evill? surely buzze their feares into their husbands heads; using all allurements to draw them to the fulfilling and accomplishment of their desires; they sing Syrens songs, they are very observant of their humours: but *latet anguis in herba*, there is some mischief

### *For a sacred Covenant.*

mischiefe at hand. It is very likely a supposed evill of affliction must now be kept off by some reall evill of transgression. I thinke for this I may appeale to the consciences of many, who by the enticing words of their flattering wives have bin put upon those waies, which have afterwards caused horroure to their soules. From these men we may learne wisdom, we may feare back-sliding; *Hee that standeth must take heed lest he fall.* Let us therefore hedgein our selves with a holy vow, but out of that fence let us not leave our wives, lest they being forth, get us out by wiles to sin against God.

*Their Sonnes, their Daughters, and all that  
had knowledge, &c.*

**T**Hese words include all inferiours in the Domestique Government: It is for *Iosuahs* household as well as himselfe to serve the Lord, *Iosh. 24. 15.* It is common with youth to lay the reines loose upon the neck of their lusts, to follow their owne devices, and to pursue the imaginations of their evill hearts, the head-strong creature must have a curbe; surely an oath and a curse are a strong reine to hold in the head of sin.

*Observat.*  
None exempted from a sacred Vow.

It is not a perfect body that is defective in its members, I much mistake me, if both Church and Common-wealth will not challenge sonnes and daughters as part of their members; why then by way of exemption from covenant should they be separated from the body? *Nehemiah* doth not shunt servants out of deores; here is no Porter to keepe the gate fast bolted against them; for hee saith, *all that had knowledge tooke the vow*, and as the Jewes had servants, so I suppose their servants were capable of knowledge. Servants be stones in building of the Church, and props to uphold the Common-wealth, and is it not fit they should be well cemented, and fast tyed by a Protestation?

*They clave to their brethren, &c.*

**T**hey clave, viz. they approved, they did not dislike, they were cheerefull, they did not murmur, they were willing, they did not hang backe, they were sincere, they did not dissemble, they were resolute, they did not halt, they were submissive, they did not rebell, they were constant they did not fly off. Particular facts commended in Scripture, are generall examples & bind to imitation, when either the same thing is else-where commanded, or where the ground, drift, and equity of the thing is not covered with a cloud. These men judge not

with a fleshly, but with a spirituall eye; the carnall man perceives not the things that are of God. A Covenant, especially such a Covenant would seeme harsh to a naturall judgement. Their way is not the way of the world, the Prince of the aire workes not upon them for disobedience; they see the beauties of holinesse, even the riches of Heaven, which is Christ, the hope of glory to their soules. Sin like false wares deludes not their soules with its curious glosse, the spirit of whoredomes is not in them, they know the Lord, and frame their doings to turne unto their God: Had contumacy sate as regent in their hearts, in following vanity, they would have become vaine, they had gone after the Heathen, whom the Lord had charged them they should not doe like unto them; they would have hardened their neckes, and steeled their countenance against this covenant; had they lookt through Natures prospective glasse, this would have seem'd a nicity, not necessary, they see not men like Trees, their eye-sight is cleared, they now judge this course necessary for their soules.

Surely Israel is in a happy condition; she hath a multitude of Counsellors, and therefore safe; she hearkeneth to counsell, and therefore wise; she soares not aloft with foolish conceites, she is not swolne with the tympany of Pride, she is not lifted up in her selfe (*Nabal-like*) above the good counsell of other men, presuming that she is able enough to take directions from her owne principles; neither is she obdurate or melted like waxe, either too hard to receive, or too soft to retaine any impression, like them who through anguish of spirit hearkened not to *Moses* the Messenger of their deliverance; neither is she incapable of advice, through simplicity which is the daughter of ignorance, or through jealousy which is an effect of feare; she suspects not a circumvention by her Nobles, as being close minded, and therefore ayming at their owne ends; neither is she wilfull or heady, because she would not be thought unable to direct her selfe, to judge what is needfull, or to manage her spirituall affaires; she hath an eare open, and an heart attentive to the directions of her Worthies.

*Observat.*  
Examples of  
Superiors  
strong cords to  
draw others to  
godlinesse.

Examples of superiours are strong cords to draw on others to goodnesse. Pious Nobles are good guides, their religious actions are good inducements unto holinesse; sometimes to multitudes of persons they are leading, swaſible and prevailing presidents: Though it be true as *Salomon* saith, *If the Ruler hearken to lyes, all his servants are wicked*, and though *Ieroboams* Idolatry became Israels sinne, yet when

*Ioshuab*

*Ioshuah* resolved in the audience of his people, that hee and his household would serve the Lord, the people replied, that Gods service was with him the subject matter of their choyce. *Iosh. 24. 15. 21. 22.* So when *Ioshuah* made a covenant to walke after the Lord, to keep his Commandements, his testimonies, and his Statutes with all his heart, they that were present in Hierusalem and Benjamin, cavilld not against the fact, tooke not pett and withdrew themselves in discontent, they are of flexible tempers, a willing people in the day of assemblies, they maintaine, and stand to what their Ruler hath done. *2 Chro. 34. 31. 32.* O how good were it for inferiours, that Superiours devoted themselves to holinesse, they might then guide their feet in the way of peace, have lighted torches continually burning before them; O how much better would it be for persons in place of Authority to practise godlinesse in their owne persons? by this meanes they should never increase the guilt and extent of their personall sins, by making them exemplary to others.

See the excellency of pious Nobles, and what a mercy it is to have religious Worthies: I will not say that these were all, *Nati Nobili*, noble by descent; yet this I may say, that they were *Nobiles quia virtute fulgentes*, they were fulgent in vertue, eminent for piety, and very radiant, Gods Image shining clearly upon their soules; The more men resemble the Deity, surely I conceive they are the more invested with the robes of Nobility, they are not men that are subservient to their vices, but men that excell in vertues, that are of Heroicke spirits; Hee is an onely Peere of Heaven, who disdaines to be overcome by his base corruptions. These Nobles are like morning starres, they by their godly endeavours bring light to a world of Persons, they are excellent for brightnesse, and they communicate their graces, as desirous of the good of others: They are nursing Fathers; Labour after reformation and preservation, are Symptomes of paternall affection, they are ministers of good, and therefore it is not sin, but sanctity, not evill, but good, that by their practise they preach unto the people; They are Leaders, and therefore they goe before them, by a holy vow guiding them in the way to heaven: They are ordainers, therefore they prefix order to the multitude, and to keep them in order, they frame an Ordinance, and that Ordinance is a Covenant; they are observators, they take notice of, and give directions for what is to be done, they are Governours, or rather skilfull Mariners, they sit at the helm;

*Application.*  
V<sup>se</sup> 1.



helme in the height of the storme, and to keep the ship of their soules from splitting against the rocks of Gods dreadfull justice, as a strong Anchor they cast out a vow, that if by any meanes the people may be kept alive and not dye in their sins. O happy Israel, thy Nobles are the pledges of thy rule, they confirme and commend the truth and goodnesse contained in thy precepts; they direct thee in particulars concurring with thy injunctions, though not expressed in them; they toll thee on in obedience, though not passive, yet active; thou mayst well keep going, when such as these goe before to direct thee; Lazy travellers will hold out with good company which beat the path before them: Thy great personages are not so taken up with the person for a time put upon them, that either in speech, looke, or carriage, they shew that they forget their naturall condition, as men, or their supernaturall estate, as Christian men, thy are counsellable by themselves, they are not oblivious of those duties that concerne their severed condition in respect of another world. What ere they have bin, thou canst not now say that they are Idolatrous, they set not up Idols, they depresse Idolatry, they are not rebellious, and companions of thieves, they imbrace communion with Saints; they are not ignorant, they are wise as Rulers, and learned as Iudges of thy Nation; they doe not with *Diotrephes* who loved the preheminance, refuse to countenance Gods Messengers, they doe not prate against Gods servants with malicious words, they forbid not them that would entertaine them, neither doe they excommunicate them, or shut them out of the Church. Thou maist rejoice O Israel in these thy Worthies, their deportment shews, that they are thy best Counsellors, there is squarenesse not partiality or perversnesse in their actions, they are wise to preserve thee, not crafty to insnare thee, they are active, not for their owne advancement, but for thy advantage, they are couragious for thee, not fearefull or faint-hearted to defend thee, they are religious, but not factious, secret, but not fraudulent, they are well read in thy present estate, and apprehensive of what may promote thy future felicity, and therefore as they have provided a solemne Covenant, so they as fellow-brethren joyne with thee in a sacred Oath for ingagement unto God. See then in these thy happinesse, they are not as crosse winds to keep thee from shore, they are as prosperous gales to bring thee in safety to the harbour. Bee glad thou daughter of Zion, and with shouting expresse thy rejoycing for these thy Nobles.



O yee Senators of the Land, let these Worthies bee your examples: *Vſe 2.* parallel these in pious actions, then glory and renowne will bee as a Crowne and Diadem set upon your heads: It is reported of *Ageſilanus*, that in travelling hee alwaies tooke up his lodging in the Temples, to the intent that men and Gods might see into his actions; All things are naked to the eye of Heaven, therefore in all your consultations and undertakings, reflect upon Iehovahs presence, consult with God, and act for God. Paul complaines of many, who sought themselves, but not Christ, staine not your proceedings with by-ends, let Gods glory be your highest aymes, there is no safety in selfe seeking, as this argues filthy nestle of mind in noblenesse of birth, so it is mans debasement before the Lord; To ingratiate and enrich your selves, let not the skie of Sovereignty be the onely object of your sight, nor the sundry revolutions of Princes affections, bee the sole heaven of your contemplation, *Non nobis nati sumus*, next unto God seeke the publique good, weigh your intendments in the fruit, as well as the flower, consider what they will be to others, aswell as your selves, be not unchristis in your places, looke that your designes have a publique stamp, that in the successe they prove not a disgrace, but an honour to your names; you must be men of more than private spirits, the Kingdomes safety must be your care, the Gospells advancement must bee your endeavour, and the peoples prosperity is the thing you must strive for; Let not your workes at any time be workes of iniquity; suffer not an act of violence to be in your hands, permit not your feet to run to evill, or to make hast to shed innocent blood; why should your thoughts be thoughts of perversenesse? why should waſting and destruction bee in any of your pathes? A friend is borne for the day of adversity; wee doe not looke at you as having virgins faces, and vultures talons, we take you not to be fained, but faithfull friends, wee are yet in distractions, cease not to help us by your counsells, you have hitherto stood for our liberty, still stand as pillars of marble, spare not your paines, spare not your blood for the preservation of our felicity; bee not as the children of Ethiopians before the Lord; O Let the light of your lives, aswell as the light of your Counsells make it apparent that Iehovah judgeth amongst the Gods; to advise well and live ill, is to build with one hand, and pluck downe with an other; Scarlet Robes are ornaments to your bodyes, but scarlet sins will prove the debasement of your soules; it is the transparent christall glasse of your holy

*Quanto illu-  
stiores sunt ho-  
mines in ſecu-  
lo, ſcientia et  
genere, tanto  
pluribus sunt  
perditionis ex-  
emplum Per-  
nard. Epist. 109*

holy life, that will shew us the spots upon our garments, and your sticking close unto the Covenant for God, that is likely to conglutinate our affections more unto your selves, and as a leading president give us encouragement for a religious walking before the Lord. Thus qualified, our subject shewes you, you should be; and thus farre you see, the example of zealous Peeres prevaile in the daies of old.

*Vse 3.*

Let us beloved of this Nation take Israels practise into imitation; they may well be resembled unto starres: Starres are lights, they shine as lights in the world, endeavouring to be blamelesse and harmlesse, the sonnes of God without rebuke in the midst of a crooked and perverse generation, Philip. 2. 15. So soone as the Sunne appeares, and breakes out with its radiant beames, they vaile their owne glory. God can no sooner declare himselfe in the beauties of holinesse, but these cast the vaile of humble submission over their owne faces, and by obedience give him the honour due unto his Name. There is a pleasing and a concordiall harmony amongst the starres, and these are not different in their desires, nor dissonant in their actions; starres are coelestiall bodies, these are not now terrene in their affections, they are heavenly minded, they expresse their resurrection to newnesse of life by seeking the things that are above, spirituall righteousness above all, is that which they seeke for; Little stars doe not envy great ones, these are so farre from emulation, that they rejoyce in the zeale, and triumph in the forwardnesse of their Nobles; Heathens oppose the truth of Gods Worship, seeking to cloud it with their owne fancies, and superstitious vanities; these as sparkling and glorious starres, breake out in a blacke and a darke night: As starres are constant in their courses, and keepe their appointed places; so these without aspiring, without negligence, adhere in covenant to these their religious Worthies. Lastly, as starres communicate their light to us, betwixt whom there is a great distance, so these Israelites to the remotest places, yea, to the ends of the world hold out a President, for taking and keeping of a holy covenant. Selfe-love and over-weening conceites doe not now as with wings carry them aloft, they are privy to their failings, apprehensive of their misery, and depressed in their thoughts, for making their Peeres their copy to write by, and their sole example for imitation, they both acknowledge the want of, and declare their desire after their perfection. *Be you followers of me,* saith *Paul* to the Church of Corinth, *as I am of Christ,* 1 Cor. 11. many

many thinke they are in a good condition if there be any worse then themselves, but these strive not with the worst, but with the best, making apace, as fast as they can after them, though they come far behind them, both in their zeale and in their wisdom; these men are not now asleep as they were before, their consciences are wakened, the eye of their understanding is opened, and they see in this their day the things that belong unto their peace : lately they were insensible of sins deceit, and the spirituall death of their soules; now with the Apostle they feele the destructive power of corruption, and cry out, *O wretched men that wee are, who shall deliver us from this body of death!* now they conceive a kind of necessity of Damnation, because that custome in sin hath bred a necessity of sinning in them; now they consider whither sin, Satan, and their Idolatrous wives would carry them, now they lay to heart the justice of God standing before them as an Angel with a drawne sword ready to fall upon them, if they poss on still in the way of transgression, therefore to preserve them from utter ruine they begin to set themselves in battaile array, they put on the shield of faith, the breastplate of righteousness, and the helmet of salvation, that so they may forth-with wage war against their lusts; they doe not stand hovering in the aire, as men not fully resolved, saying, shall we, shall we? they are growne resolute, though they passe through fields of iron, and streames of bloud, they will set upon a strict course, to curbe their heady corruptions, and that course you see is a covenant to observe the statutes of the Lord : these are not like many, to pretend much and performe little, they doe not breake off now it comes to the pinch, constancy crownes their purposes, and is as a wreath of Lawrell girding the temples of their sacred resolutions, for they fly not off, but cleave unto their brethren the Nobles. O that we for splendeney could make them our patterne, O that in humility, we could follow them, and that in constancy we came not farre behind them; examples are sometimes efficacious doctrines. *Sozomen* reports, that the devout life of a poore Captive Christian woman, made a King and all his family imbrace the faith of Iesus Christ; and *Eusebius* from *Clement* tells us, that when a wicked accuser had brought Saint *James* to condemnation, seeing his Christian fortitude, he was touched in conscience, confessed himselfe to be a Christian, and so was taken to execution with him, where after con-

cession and forgiveness, they kissed, and prayed for each other, and so were both beheaded together. Israel is no ill guide, at this time shee is a very good patterne, her light like a cleare and a bright Diamond, may well shine in the darknesse of our soules, her splendor may be the glorious object of our sight, her present covenanting action calls aloud to us for speedy imitation, therefore let us up and be doing, let us take her vow upon our selves, and vowing adhere, and stick close unto our noble Worthies.

*Motives.*

1

That we may not be slack to the worke, but setting these Israelites as a pillar of fire before us, walke after them in our adherence to our Nobles, let us consider what they are in their severall relations, and what they are declared to bee by their particular actions.

They are Patriots, not Traytors to their Country; like homebred vipers they seek not to corrodate & eat out their mothers bowels, they desire not through the sea of blood to swim to the cape of their hope, they have vowed with their lives to defend our Kingdomes liberties; they doe not say as *Antonius Bassianus Caracalla*, sometimes Emperour of Rome, said (*quod libet licet*) the Law is the rule of their will, their will sets not Confines to the Law, they doe not what may please themselves, but what they may and must doe for the preservation of this our Nation; they like *Elus Adrianus* seek so to governe us, that it may be apparent that it is our wealth, not their owne that they seeke for.

2

They are zealous for God, not desperate Rebels against God: They have formerly solemnely protested to maintaine and uphold the Protestant Religion against all Popery, and popish innovations whatsoever, and they have now sworne to defend Gods worship against Atheists, and armed Papists, who endeavour with their soule feet to bemuddy the waters of the Lords Sanctuary; to stand for Religion, I hope, is not to stand against God, to labour to uphold the Church in her purity, is not to oppose and persecute Christ, because these love the Lord, they seeke to set up his discipline, and because the loves of Christ are better than wine unto their spirits, they desire that in England with a more Majestique and commanding power he may be set upon his Throne; They will not with *Julian* apostatize from Christ, they will not with *Dioclesian* persecute his Saints. Now God hath called them out to a perfect reformation, they will not have it sayd of them as it was of some

sume, that the Nobles put not their necks to the worke of the Lord. Nehe. 3. 5. They are not like some in our times, who care not to damne themselves, that they may hurt the Church, they rather resemble *Iustinian*, they have no lesse care of the Church of God, than they have of their owne soules.

They are Loyall, not perfidious to our King; Have they not vowed to defend his Majesties Royall person, Crowne, dignities, and estate? wherein have they dealt falsely, in what particular can you lay treachery to their charge? They love his soule, they will not corrupt it by ill counsels, they had rather fence it, (that sin may not breake in upon it) by christian advice: they know that sin is the soules poyson; It appeares by their prayers for him, they would not have soule-guilt laid to their charge, they would have our King hereafter as a bright morning star to shine in the Kingdome of heaven; They love his Majesties person, it is his presence that they long for, not his absence that they are content with; Stangers both in Nation and religion doe daily inviron him, they feare it may make for his ruine, and his good peoples destruction, they beseech his Majesty to withdraw himselfe from them, they are confidently perswaded of his sweet and pliable disposition, they strive therefore to remove evill Counsellors from him, they so thirst after the enjoyment of him, that they are willing to hazard their lives to get him. His Majesties peaceable returne unto them will bee the rejoycing of their hearts; they stand for his State, wealth, Honour, and Reputation, they are willing to settle, if not to increase his Revenue. and they have engaged themselves to make him as glorious as any of his Predecessors that have gone before him. Surely our King himselfe believes, that such of the Pilots Royall of this Land, as have made use of, and relyed upon the auncient Lawes, and long settled Customes of this Nation for their guard and compasse, for the guiding of the Barke of this Common-wealth, have most honourably and prosperously sayled through all the most dangerous and difficult passages, and roughest billowes, in the most boysterous stormes, and at length have arrived at their desired Haven, with infinite glory to themselves and to the Nation, or else he would never have said unto them; *We doe engage unto you solemnely the word of a King, that the security of all and every one of you from violence, is, and ever shall be as much our care, as the preservation*



*of Vs and our Children.* Thus you see his Majesty judgeth them faithfull, why should we then thinke them disloyall? He assures them of his adhering to them, and care of them, saying, *Hee will be as carefull of his Parliament, and of the Priviledges thereof, as of his Life, and Crowne;* And shall not wee encourage them, by promising to assist them. (so long as they stand for us, and for our Lawes) with our estates and lives? Seeing then they are thus, zealous for God, Fathers to the Country, and not rebellious, but loyall to his Majesty; we need not feare to owne them, not scruple to be advised by them, not refuse to enter into a holy Covenant with them.

They are not degenerate, they are truly generous, dangers doe not dismay them, difficulties doe not dishearten them, they have met with many stormes but yet they doe not hide their heads, they have had many discouragements, but yet they hold up their spirits, they have bin much tost with waves, by reason of crosse winds, but yet they are not hopelesse of getting to the harbour; The Diuell and the scarlet whore, with all the Romish faction have combined together against them, but yet they are not daunted, they still contend for the Conquest, they yet play the men for the people and for the Cities of their God. Menaces from others, doe but breath a new life into their spirits; They know, that vertues companion is not facility, the way that shee treads, must be rough and Thorny; They remember, that good things are hard to come by, the Gospell and the Subjects liberty, are the Treasures they search for; they looke at these as worth their paines, as worth their labour, it is still for these, that they adventure the losse of their precious lives. They are content for the present to beare that which displeaseth them, that in the end (they may freely without interruption) enjoy these rich jewels, which if they get them, will prove advantageous unto them and theirs; They are not ignorant, that quiet calmes are often subsequents to stormy tempests, and that sowre accidents are sometimes seasoned with sweet events, these, and such like being the subject of their thoughts, they breake not off their intended purposes, they desert not their president resolutions, they alter not their propounded courses, with a fixed countenance they out-stare the threatening eye of danger, they leave their vow as a witnesse of their valour, they are determin'd to resist to blood, rather than forsake

forlake their God; life is not deare, it is the Lords statutes that they covenant to keepe close unto. They that love God should be the object of our love, it was *Iehosaphats* sin. that he helped the ungodly, and loved them that hated the Lord. 2 Chic. 19 2.

They are a publike not a private or a cabinet counsell, they are the great and generall Counciell of the Kingdome; feare not that they will ensnare you, themselves and their owne estates are interest, in all their decrees; they bid you doe nothing but what they have done themselves, their covenant will not endanger you, unlesse it prove perillous to withstand Gods enemies, and to stand close unto Gods Commands. A community is seldome prejudiciall unto it selfe or hurtfull unto others.

They are our brethren. So they stiled the Scots in the act of pacification, and surely they will not deny us to be their brethren, who are of their owne Kingdome, and of their owne Religion; like brethren, in all their actions they desire our welfare; they have bin studious to contrive, and they are resolute to performe, and this present covenant they have set forth for the publike good: like elder brethren they command with love. Let us not hang backe, but joy in our obedience; our Nobles like the Primitive Christians are well read in Saint *Iohns* Doctrine, they have begun to soare to the highest pitch of affection, they are willing to lay downe their lives for the brethren; some already in the common Cause are gone to Heaven in a bloody Chariot; others now are in continuall perills, not knowing how soone death may cut in sunder the thred of their lives; they may well take up the symbole of *Alphonsus Neopolitanus*, viz, the Pelican drawing the bloud out of her breasts for the feeding of her young, and considering for what it is that they adventure themselves, they may annex unto it this inscription, *Pro lege, pro grege*. Shall they thus freely (for our Kingdomes Lawes, and for our safety) give up their selves, as it were in sacrifice, and shall we forsake them? O no; let their God be our God, their Gospell be our Gospell; let not their bondage be our freedome, their death be our life; let us like brethren dye with them, & dye for them in the maintenance of this covenant, for keeping off all the judgments of Jehovah:

They are not onely brethren, but they are Noble brethren, they  
are

are in high place, they are in great authority; his Majesty hath made them his Counsellors by his owne Writt, you have made them Patriots of your Country by your own choyle: Remember what *Paul* saith, *Let every soule be subject to the higher powers*, hee speaks not in the singular, but in the plurall number; denoting that there is more powers then one. I suppose you cannot deny them this priviledge; they have a prelation above you, though they be your brethren, yet they are to you as these were to Israel, *your brethren the Nobles*. Listen to their edict, they require, that you sorrow for your sins, and amend your lives, they are willing with you to take out the same lesson, therefore with them make a firme covenant to turne from the evill of your waies.

8 Lastly, doe but compare the times past with the time present: formerly you put on mourning as a garment & were ever and anon ready to hide your selves, whilest men of corrupt minds, corrupt concerning the faith, were the sole counsellors of estate, *Prov. 28. 28.* The wind is turned, the case is altered; your righteous, your religious Nobles are now in authority, and that they may the better appeare to be so to the eye of your soules, consider a little the particulars.

First, what counsell they give to our Sovereigne, is it not like that of the Seniors of Israel, doe they not advise him, if he will be the servant of this people to speake good words unto them, that they may be his servants for ever? *1 King. 12. 7.*

Secondly, what is the charge they give unto the Iudges of the land? Is it not that they must take heed what they doe, because they judge not for man but for the Lord; that they let the feare of God be upon them, with whom there is no iniquity, nor respect of persons, nor taking of gifts? *2 Cro. 19. 6. 7.*

Thirdly, what injunctions doe they lay upon the Ministry? Doe they not bid the Levites sanctifie themselves, *Sanctifie the house of the Lord, and carry forth the filthinesse out of the holy place, 2 Chro. 29. 5, 6.*

Fourthly, have they not formerly put you upon fasting, and still continue your dayes of humiliation, that you may afflict your selves before your God, to seeke of him a right way; for you, your little ones, and all your substance, *Ezra. 8. 21.* And have they not now framed a Covenant for them and for us, to seeke the Lord God of our fathers, with all our heart, and with all our soul. O then, having  
such

uch mercies by them, let us adjoyne our selves unto them : They tender us a covenant, it is for holy observance, their counsell is wholsome, their demand is equall, and their tender is lawfull, themselves have led the way, let us with *Judah* rejoyce at the Oath, 2 Chr. 15. 12, 13, 14, 15. & every one with them subscribe for himselfe, that he will keepe close unto the Law of the Lord.

Wherein must we cleave unto our Nobles?

First in obeying them; this the Doctour of the Gentiles imposeth as a duty upon us, when he bids us be subject to principalities and powers, to obey Magistrates, and to be ready to every good worke, Tit. 3. 1. and for this those Iewes are a faire president before our eyes.

Secondly, in hauing a reverent esteeme of them, as they are the Lords Vicegerents, so they are stiled Gods, Exod. 22. 28. and it is our duty to *render honour to whom honour is due.* Rom. 13. 7.

Thirdly, in being faithfull to them, we have ingaged our selves by solemn proteckation to maintaine and defend them. We cannot maintaine the privilegedes of Parliament, and destroy the members of Parliament. Let us be loyall not perfidious, let us have no hand in any thing that may hurt them, if we know of any plot or projects against them, let us quickly and timely discover them.

Fourthly, in praying for them. *Pray for Kings, and all that bee in authority* saith the Apostle, 1 Tim. 2. 2. *Preces & lachryme arma ecclesie*, your prayers may keepe off their enemies, strong cries, and earnest entreaties may be prevalent for your Nobles safeties. Consider :

First, that your Worthies as they are now assembled are the foundation, and *Basis* of government, and consequently of the peace and happinesse of the Kingdome : for as they create Law, by which we are governed in peace and quietnesse, so they uphold the power and authority of the Law; so that if through the neglect of prayer you suffer the foundation to decay, the maine building cannot long stand. *For where no counsell is, the people fall, but in the multitude of counsellors there is safety,* Pro. 11. 14.

Secondly, that they are to you as *Gideon* and the Judges were to Israell, *A hedge to keepe you within your bounds, and a strong tower to keepe off the maine body of your sinnes,* Judg. 2. 19. --- 8.

33. Breake,

Quest.  
Answ.

33. Breake downe your hedge, you may ramble whither you please, demolish your Fortresse, and you lye open to the batteryes of all corruptions whatsoever; their dying may prove Idolatries Vivification, their death is likely to be the life of mens lusts, they may then goe a whoring after their owne inventions, therefore as you desire the death of your sins, pray for the life of your Nobles.

Thirdly, how comes it to passe that hitherto notwithstanding the malice of your bloody adversaries, your Gospell hath had free passage, and your Lawes have bin in force, Remember, that *all the dayes of Samuel, the hand of the Lord was against the Philistines*, 1 Sam. 7. 23. you had need pray for them if they be once removed, your enemies will breake in, and if they prevaile, where is your life, may, the life of your life, your law and religion?

Fourthly, the Heathens abhor'd ingratitude, wee professe our selves to be Christians, our prayers are our thanks, they expect that; and well may they looke for it in respect of their unwearied paines. Indeed when we call to minde what they have done for us, and suffered in our behalves, our lives should not be deare unto us for their sakes, but I scarce beleve that they will afford them their lives, who seldome or never vouchsafe them their prayers. O ingratefull wretches, let not such unthankfulness be found amongst our English spirits.

*They claue to their brethren, &c,*

**T**hey were brethren, *quoad carnem*, as having reference to the flesh, they all descended from the loynes of *Abraham*, *Ioh. 8. 39.* They were brethren, *quoad fidem*, they all laid claime to the Promise, and they which are of faith, *the same are the children of Abraham. Galat. 3. 7.* They are brethren in respect of affection; Brotherly love continues amongst them, for now like brethren they seeke to doe them good. Lastly, they are brethren, in respect of their mutuall conjunction in this entire covenant; and thus like *Simeon and Levi* they are not brethren in evill, cruelty is not in their habitations, the accomplishment of wicked designs is not the subject matter of their desires, to encourage themselves in the way of iniquity, and to strengthen their hands in the support of Idolatry is out of their thoughts, the amending of their waies runnes in their minds, mutuall corroboration in the practice of holiness,



holinesse, is the cause of their league, and strictnesse with singery in the Lords service, is the end of their present selves.

Generally from this appellation, whereby they are called, and with which, for ought that we know, they were well contented, you may observe, that pride becomes not noble spirits, Rulers must not be of insulting natures; it is not an haughty carriage that adds to their praise, their chiefest ornament is an humble deportment: they are but wormes, why should they swell? Did not Majesty empty it selfe, when Christ was contented to become a servant? They are but Ministers; and in their chiefest eminence, but Ministers for good; why doe they not then condescend to men of low degree? Rom. 12. 16. Thoughts of dignity must be laid downe, they must be refused where God may bee honoured. *My heart is towards the Governours that offered themselves willingly among the people: blesse yee the Lord, Iudg. 5. 9.*

*Observat. 1.*  
Pride becomes  
not noble  
spirits.

2 In that thus freely, thus lovingly they close with their motion, eyeing them in this affable and familiar relation, collect thus much for your instruction: That Subjects must accept of motions from their Nobles, as motions from affectionate brothers.

What is the reason our late Ordinances are not observed: that their injunctions are not obeyed, and that their Covenant is accounted strange, being but a bit to hold in the head of their lusts? I feare me it is because our Nobles themselves are strangers, not brothers in our repute. But leaving them wee will cast our eye upon the Vow or Covenant it selfe.

*Observat. 2.*  
Inter our per-  
sons must ac-  
cept of move-  
ons from the  
Nobles, as  
motions from  
affectionate  
Brethren.

*And they entred into a curse, and into an Oath, &c.*

To curse, is to wish, and pray for evill things, and execrable to befall others, or our selves; When David was charged with affecting the Kingdome, and seeking Saul his deposition, if not his destruction, for his owne clearing, he makes use of dreadfull a imprecation, saying; *If I have done this, let the Enemy persecute my soul, let him tread down my life upon the earth, and lay mine honour in the dust.* Psal. 7. 3. 4. 5. His soule by a Synecdoche sets out his person, his life the existence of his person amongst the living, and his honour, his dignity & glory in this world, and in the world to come. It is grievous personally to be oppressed, more grievous to have the light of life extinguished, but most grievous with the depriva-

tion of life, instead of glory, to have perpetuall ignominy laid upon him, yet all this in case he be guilty, he is content with, and therefore to cleare his innocency, he calls for no lesse than this upon himselfe. And this did *Iob*, *Iob* 31. 5. 6. 7 8 &c. Neither was *Paul* the Doctor of the Gentiles shie of an Execration, when he called God for a Record upon his soule, that he came not to spare them at Corinth. 2 Cor. 1. 23. In like manner these Iewes (in case they willingly or willfully breake the Law) give up themselves unto the curse. As if they should have said, Lord let evill befall us, miserie overtake us, and sorrow be the Lot of our Inheritance; Let calamitie be our portion, distresse our reward, and death and damnation it selfe the recompence of our soules, if wee againe returne to the Heathens, if for the future we be not observant of thy sacred Statutes.

precations  
execrations be  
not usuall, yet  
sometimes  
they are very  
lawful  
Cautious.

Though imprecations and execrations be not usuall, yet sometimes they are verry lawfull; they are not inhibited, by the practise of the Saints, you see they are highly commended. This our Worthies were not ignorant of, as appeares by the closure of their late Covenant, wherein they call God to witnesse the sincerity of their intentions, for which they are content to answer at the Great day, when the secrets of all hearts shall bee disclosed. Indeece I confesse these are not commonly in our ordinary affaires, nor rashly, but considerately to be used by any, and therefore use them but when other wayes the truth cannot be credited; but when by other meanes thy integrity cannot bee cleared, but that thy intentions for Piety may be freed from the aspersion of levity, and but as these Israelites did to bind thy soule hand and foot, that it stir not, that it start not, from an holy walking before the Lord.

*And into an oath.*

**T**Here bee three waies to confirme the truth; Affirmation, Assertion, and an Oath. In the first we onely say, yea. or nay; and whatsoever is above this, viz. (in our ordinary communication) is not good, but evill, *Matth.* 5. 37. In the second, when our word is lookt at as reprobate silver, and not taken for currant coyne, (the matter being weighty) we pawne our truth as one of our best Jewells in an asseveration, and in this way sometimes by a double Amen, did Christ ratifie his sayings. In the third, when men will  
not

not accept of our owne pledge, we procure God for our surety, unto whole justice in our Oath we enter into Counter-bond for punishment by him, if we goe about to deceive. And thus the Jewes to testifie the uprightnesse of their hearts in the present Covenant, enter into an Oath with their Peeres.

To sweare, or to take an oath, is a very solemn and religious calling of God to witnesse, acknowledging that as he is the onely<sup>12.</sup> wife God, knowing the secrets of our soules, and the most gracious Patron, and faithfull defender of all Truth; so on the contrary, that he is a most severe Judge, and revenger of all such as shall abuse his Name, to witnesse a false matter: or more briefly you may thus define it. An Oath is an holy invocation of God (as the best witnesse of all truth) and the punisher of all such as prophane his Name in calling him to testifie an untruth. Thus in swearing God is made both *Index* and *Vindex*, for therein we desire him, as the searcher of hearts, and Patronizer onely of truth, to evidence with us that we deceive not, and withall to take vengeance on us if we doe deceive. Oathes are two-fold, Assertory and Promissory. What an Oath  
Israell is sure she dislikes her sins, she is not a stranger to her hearts<sup>13.</sup> rising against her corruptions, she knowes that her soule is grieved for her former transgressions, this she affirms by her present swearing before the Lord of Heaven: She sees how she hath deviated, she purposeth a speedy returne; she is privy to her precedent rebellion, now she vowes though a sudden, yet a true not a fained reformation: she is conscious that she hath provoked the eyes of his glory, she now promiseth not againe to offend, but in every duty to please his Majesty, and in all her endeavours to promote his honour. Oathes are two fold.  
And because she would not be fickle, but keepe fast bound to her word, she enters into a serious and a solemn oath.

She sweares in truth, for now seeing her selfe in the glasse of the Law, she beholds her sinnes as so many spots; neither is her purpose meerely formall, but reall for cleansing, nor her intention hypocriticall but sincere, for the removall of the evill of her doings from before the Lord: so that her oath is not devoyd of truth. Secondly, she considers what she binds her selfe from, viz. her former Idolatries, and what she engageth her selfe unto, viz. to walke in spirit and truth in the presence of Jehovah, so that she sweares in judgement.

metit. Thirdly, her oath is in righteousnesse, for as she sweares to please God, so that she may please him she sweares onely obedience to his commands.

*Observat.*

Wee may vow  
against Sin,  
we may sweare  
obedience un-  
to God.

Wee may vow against sinne, we may sweare obedience unto God. I thinke *Saul* did not ill in swearing that *David* should not be slaine, when *Jonathan* asked him, *Wherefore he would sinne against innocent bloud, to kill him without a cause*, 1 Sam. 19. 56. neither did *Iob* offend protesting his innocency, and attesting his sincerity by a solemne oath. *As God liveth who hath taken away my judgement, and the Almighty who hath vexed my soule; all the while my breath is in me, and the Spirit of God is in my nostrills, my lips shall not speake wickednesse, nor my tongue utter deceit*, Job, 27. 2, 3, 4. Thus did *Asa* with his people, 2 Chro. 15. 14, And this is the present act of these Israelites with their Nobles.

*Isaiah* Prophefying of the conversion of the Gentiles saith, *That they shall sweare by the God of truth*, *Isai.* 65. 16. What are we but Gentiles? nay, doe we not professe our selves to be converted Gentiles? Why doe we then still sit in sinne by consent, lye in it by working it, and by continuall custome sleepe in it, as upon a bed of Downe? Let us now awake, and stand up from the dead; let it be seene, that our eyes are in our head to fore-see sinnes misery, and to hide our selves; that our heart is at our right hand, to withstand temptation: and with violent blowes to keepe off insinuating and ensnaring corruption; and that we are not rash in making of vowes. Let it appeare, that deliberatenesse hath curb'd rashnesse, by a solemne oath against the evill of our wayes; And to this end consider:

*Reasons*

First, that naturally since the fall of *Adam*, the Port-all of thy heart is very weake; *Sathan* ever and anon makes it his inrode to infect thy spirit: it stands in need of a strong bar. A strict oath for ought I know, is one of the best bars wherewith thou maist bolt him out.

2. An oath wil penetrate and make a deeper impression than a promise upon thy soul: It wil be as a spur continually in thy sides to put thee on to act that whereunto thou hast engaged thy selfe. After the children of *Israel* had sworne to come up to the Lord in *Mizpeh*, and that whatsoever he was that did not vouchsafe his presence, should

be put to death. When they were assembled, the thoughts of their oath put them upon diligent inquest after the persons that had absented themselves, they must needs for their oath sake looke strictly to them, and therefore they cry out, *Who is there among all the Tribes of Israel, that came not up with the congregation unto the Lord?* &c. Judg. 21. 5. And when the Benjamites; after they had vowed against them, lay Rail as a bait before them: for being amongst them, they were a daily object of their eye, yet their oath kept them to their precedent promise made unto the Lord; though they dwelt with them, yet they would not marry their daughters unto them. And therefore as to accuse themselves, so to shew that oathes make an impresse upon the conscience, with one voyce they give out this expression, *Though there must be an inheritance for them, that be escaped of Benjamin, that a Tribe bee not destroyed out of Israel, yet we may not give them wives of our daughters, for we have sworne the contrary,* Judg. 21. 17. 18. Promises for the most part with some are but as morning dewes; when as a solemn oath is as a great raine that sinkes downe, and is long scene upon the earth; they are many times not so soone spoken, but so soone forgotten: when oathes ring in the eares, and will be observed, presse upon the soules, and will not be kept out. What is the reason that after so many vowes to God, not onely in the dayes of distresse, but upon the receipt of mercies, you have againe corrupted your selves with your owne devices? surely had you sworne as well as promised, you would not like broken bowes have started from the Lord. *Sauls* subjects being sworne not to eate untill the evening, though the Hony dropt, they durst not put their hands to their mouthes for feare of the oath, 1 Sam. 14. 26. As there is glory, so there is dread in the rayes of Majesty, a remisse, and a careless creature will remember himselfe what he should doe in the presence of his Prince. God hath stamp't a Majesty and power upon a solemn oath.

But what shall I doe, that swearing I may sweare aright, both *Quest.* for God, and against my sins?

First, be sure that sin and thy affections be at a distance, that *Ans.* the league that was formerly betwixt them, is quite broken, that the loves of Christ are better than wine to the taste of thy soul, and

that



that because that thy heart is united to the God of Heaven. that therefore thou art afraid to offend him. For he that sweares against sin, and yet doth not detest, but love sin, and sweares obedience unto God, and hath not a spirituall panting and braying after God, doth not deale fairely, hee hath two faces under one hood, he doth but dissemble with the Lord, he sweares not truly, that feares not God unfainedly: Deut. 6. 13. *Paul* is certaine that he serves God in the spirit, before he call him to witness his actions, Rom. 1. 9.

Secondly, doe this deliberately, considering sins sinfullnesse, and strictly viewing the beauties of holinesse; inconsiderate vows are soone broken, therefore be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God. Eccles. 5. 2.

Thirdly, looke at thy call to thy oath, a good call is a good warrant, we must not be Knights of the Post: By frequency and forwardnesse, we must not give out suspicion that wee are prodigall of our owne credit; and of our owne salvation. Profane wretches often rap out oathes against their sins, and yet doe, considering what they have done, and what they should doe, forthwith double both their sins and their Oathes. If Israels Nobles first ordaine it, take it, and subscribe it, she hath then good ground to accept it; we have a faire call, our Worthies are gone before us, let their President be our encouragement, they propound it to us, and require the taking of it at our hands; we shall resist authority in their publike call, if we take not the Oath against our sins.

*Gra: un est, deo  
q. um videt non  
sponte donu  
confirmare vo-  
tis nostris que  
ante &c.  
2 Chro. 15. 15*

Fourthly, doe it cheerefully, not unwillingly, doe it freely, in taking it, expresse alacrity; Forced service is not pleasing service; constrained obedience neither with God nor man receives acceptance: It is said of Iudah, that they all rejoyced at this oath; could we doe thus, and sweare with all our hearts against our lusts, seeking the Lord with our whole desires; we should have more hope than wee yet have, that God would bee found of us, and that in stead of our feares and present distractions, in respect of our bloody warres, he would give us rest round about us.

Fifthly, if thou doe it, doe it without any reservation, take it against every sin, and by it bind thy selfe to all the duties of Pietie  
what

whatsoever; one dead flie spoiles the whole oynment : one sin reserved, one duty left out, and secretly excepted by thee, will make thee guilty of perjury before the Lord. For tell me, I appeal to thy conscience, canst thou swearing to keep all Gods Statutes willingly commit the least sin, or with selfe allowance omitt any duties, and not falsifie thy oath?

Lastly, be not onely resolved of the Lawfulnessse of it, in respect of the authority that imposeth it, and the subject matter of the same, neither be thou onely perswaded of its necessity, as it is a heavy weight to depresse thy corruptions, and as it is a strong bar to keep in thy soule from stragling *Dinah*-like in the way of transgression, but in taking it avoyd wavering, for as whatsoever is not of faith is sin; So a wavering minded man is unstable in all his wayes, I oppose wavering to constancie, be thou resolute ever to keep it, resolve peremptorily with thy selfe, never to be found guilty of the breach thereof; Thus doe these Nobles, thus doe these Israelites, and thus observing these rules in thy oath for God, and against thy sins; thou shalt sweare in verity, not falsely; in judgment, not rashly, in righteousness, and not wickedly.

*To walke in Gods Law.*

**T**Heir own fancies shal not now be the rule of their actions, the he- *Observat.*  
thenish practises of wicked Idolaters shall not now be the helm Gods Statutes  
with which they will steere the course of their lives, their do- the Christians  
ings shall be such as will endure the touchstone, it is to the Law, way.  
and to the Testimony that they goe for direction. And no mar-  
vaile, for a conscionable walking according to Gods will and exact  
observance of his sacred Statutes, is the christians way, the Saints  
path, and the onely high road that leades to eternall life; I have  
gone astray saith *David* like a lost sheep, seeke thy servant, for I do  
not forget thy Commandements, Psal. 110. 176. *Peccare, est de-*  
*viare*, whilst men sin, they straggle, whilst they yield unto their vile  
affections, they deviate from the Lords Statutes.

*Which was given.*

**T**hat which was given, is still continued; for as there is a free-  
nesse, so there is a constancy in all Gods mercies; God is not as  
man that he should repent; the gifts and calling of God are with-  
out repentance. It was mercy, not merit that brought her the Law.  
the cause moving was in the bestower, not the receiver, she was as  
well

*Observat.*  
The Law an  
effect of Gods  
love.

well as others in the blood of her sins; she before God cast an eye of pity upon her, unwashed, unbathed, unswaddled as well as the Heathen. The Law, and the continuance of the Law is an effect of Gods love. Because he affected her, he chose her from amongst the Nations: and further to testifie his love to her, hee pluckt up the floud-gates, and let forth the streames of the Law unto her, that so shee might cleanse her selfe from all uncleannes whatsoever. *He sheweth his Word unto Iacob, his statutes and his judgements unto Israel; he hath not dealt so with any nation, and as for his judgements they have not knowne them, Psal. 147. 19, 20.*

*By Moses the servant, &c.*

This title is as a glittering Diamond upon *Moses* breast, it is not so base a thing as the world accounts it, to bee the Lords servant; Gods service is the Christians honour, not his disgrace. The Jewes doe not thus stile him in any disparagement, their thus calling him tends wholly to his praise. *Socrates* reports of *Constantinus*, *Valentinianus*, and *Theodosius*, three renowned Emperours in their times, that they called themselves, *Vassallos Christi*, the vassals of Jesus Christ. Looke at it therefore as one of the fairest flowers in thy garden, that God hath entertained thee into his worke; glory not in thy wealth, thy friends, thy preferments; that man onely hath the Crowne, and the cause of daily rejoycing, that can say unto God, Lord, I am thy servant. *Deo servire, regnare est.*

*To observe and doe all, &c.*

**G**ODS revealed Will is here set forth by foure severall termes, Law, Commandements, Judgements, Statutes; it is a Law, for it hath a legislative power to bind over the soule to exact obedience: none may plead *Ignoramus*, all are bound to looke that they have the knowledge of the same. It is a command, we are intrusted with it, faithfully to observe it; it is a statute, for as it is prescribed and appointed, so it contains the whole duties of our lives; It is a judgement, for as there is involved in it the judgement, and judicall sentence of Almighty God, concerning its equity for our observance, so it will judge us at the last day, in case of contempt and negligence. As it is a Law it is worthy to be read, as it is a Command, it is not to be slighted; as it is a statute it must be the rule of our life. And as it is a judgement we may see what it thinkes of our waies,  
d a

and what shall be our censure for the breach thereof. There is none of all this but Israel seemes to take notice of, and to witnesse the Universality of her respect, she vowes and promisseth obedience unto all.

Christians must not be their owne Carvers, they must not pick and chuse, they must not take what they please, and leave what they list in the worke of the Lord; they must yeeld obedience, and shew a like tender respect unto the all Commandements of Jehovah. Was not this the lecture which *Moses* read unto his people, when he told them, *If they looke to love and prolong their dayes in Canaan, they must walke in all the wayes that God had commanded them.* *Deut. 5. 33.* As this was the phrase of *Zachary*, and *Elizabeth*, *Luk. 1. 6.* So it was *Dauids* practise, who said, *he would have respect not to one but all,* *Psal. 119. 6. 115. 128.* the Prophet knew that there was the same equity in one that there was in another, and in all that there was in some. I presse not legall but Evangelicall obedience, thou canst not be free from sin in every kind and degree thereof, onely without hypocrisie in the uprightness of thy heart endeavour to frame thy self to the whole Will of thy God. Thus doing, thy imperfect doing shal be accounted perfection. And if thou wilt be like Israel in doing all, then doe all speedily, *Psal. 119. 60.* make hast, procrastinate not the time, as delays for cure to delays for duty are dangerous. 2. Doe all cheerefully, *Psal. 27. 8.* *Isa. 2. 23. 35. 3.* A cheerefull servant best pleaseth his Master. 3. Do all, but dissemble not, seeke Gods glory in all. A faire glasse may be set upon false wares, God cannot abide a faire face and a false heart. Lastly, doe all, but doe all constantly, be not found guilty of Apostacy. If thou hold not out to the end assure thy selfe thou wilt lose the crowne, *Apo. 2. 10. 11.*

*And they entred into a coveyse and an oath to walke &c.*

**W**EE have viewed the words in their particulars, let us now cast our eye upon the general, and therein upon the act that is performed by them; It is a Covenant, or a holy vow unto the Lord; which is no other than a binding themselves to God, to doe some lawfull thing which is in his power, that he may the better attaine to his suits; This was a solemne custome among the children of Israel, wherein the care of those that were faithfull, was first to vow nothing but what was requisite and required. *Num. 21. 2. Josh.*

*Observat.*  
Our obedience  
must bee uni-  
versall.

24. 25. Secondly, to see that the vowes that were made, were exactly performed. Psal. 22. 25. Thus to doe is apprehended as a pension of their duty, as a badge, nay as a Seale of a thankful heart, and therefore walking to heaven in their desires, & living with their head in their most ardent affections; they give up themselves; they vow their service, & promise adherence to Almighty God; they find that by their former sins God is provoked, they are willing to take any course whereby hee may bee appeased; they perceive they are much prone to wickednesse; they would set a Tutor over their wills to keep them within the bounds of promised observance; they may know experimentally, what are the fruits of hateful impiety; thralldome hath bin the fruit of their sin, they would gladly have their bands broken, be wholly let loose from captivity, and enjoy their freedome; they now conceive that God may be reconciled, they know no other but that he may be gracious, so that being grieved for sin, groaning under pressures, and hoping for deliverance, they now breake off their lusts, renounce their Idolatries, and give up their soules and bodies in spirituall sacrifice. From whence observe.

*Observat.*  
Sence of misery  
under sin and  
sorrow. &c.  
*Proued.*

That sence of misery under sin and sorrow with hope of mercy, puts the soule upon covenants, yea sure covenants for sincere and exact obedience to the God of Heaven. Sins wounds are full of anguish, their smart, their paine is very dolourous; Nothing but Gileads balme can take out the fire, allay the heat, and mitigate the violence; Israels experience of this anguish sent her unto God for cure; when renouncing her sins, shee cried out, wee returne unto thee for thou art the Lord our God. Ierem. 3. 22. When shee saw that iniquity had brought a distraction, and that such was her distraction, that there was not peace to him that went out, nor to him that came in, but great vexations upon all the inhabitants of the Countreyes, that Nation was destroyed of Nation, City of City, and that God did vex them with all adversity, then to gett rid of her troubles, finding no other way left to procure her liberty, she entred into a covenant to seek the Lord God of her Fathers with all her heart, and with all her soule. 2 Chro. 15. 5. 6. 12. Sore lashing makes a stubborne boy promise amendment, chaines and fetters brought *Manasses* to his knees, and these were *Dauids*

*Pedagogue*



Pedagogue to teach him to know Gods Statutes. 3 When they were in bondage at Babilon, did not hope of Redemption, make them willing to take a tart medicine, they doe not sing the dolefull ditty of accursed *Cain*, hope as a Cordiall supported their fainting spirits, and as an anchor kept up their soules from splitting against the rockes; though they goe weeping with their faces towards Zion, yet because they hope their thraldome shall come to an end, and that their desired liberty shall be accomplished, they will goe and try what they can doe by a solemne vow to assuage the wrath of their incensed God. Iere. 50. 4. 5. Hope well, and have well; but for hope the heart would breake.

1 These Jewes in the Text see their sins, they doe not conceale them, they are set downe in great Characters by them, that he that runneth may read them; they acknowledge their obstinacy, having hardened their necks, and appointed a Captain to return to their bondage, *Nehe. 9. 17.* Their Idolatry, having made them Idols, saying unto them, these are thy Gods. *Nehem. 9. 18.* Their cruelty; having slaine the Prophets which testified against them to God. *Nehem. 9. 26.* Their ingratitude, hauing done evill after the receipt of favours. *Nehem. 9. 28.* And their pollution in all degrees, their Kings, their Princes, their Priests, having with them forsaken the Law, and not hearkened to Gods Commands. *Nehem. 9. 33.* 34. 35. These sins in their sinfulness, are now presented to the eye of their soules, they are patient to God, impatient to themselves, they smite upon their thighes, they are full of wrath, and resolve against their lusts. *Iob 34. 31. 32.*

2 They are not insensible of misery, they have not yet quite forgot the smart of the eye, the weales are not yet open, the stripes have not quite left bleeding upon their backes, they are scarce got out of thraldome from barbarous and cruell enemies, *Nei. 9. 36.* 37. they are loath to come againe into the same condition, they determine therefore to leave their sins for its prevention.

3 They are in hope of ease, they doe not say God hath forsaken, and that the Lord had utterly forgotten them. Its true, they see that he is offended, they study now which way he may be pleased, they are stoning of their *Achaur*, that have made them turne their backs upon their enemies: they apprehend God placable, and that they

*Peccati marino-  
reconferuntur  
illorum vulne-  
ravir. et exper-  
re fecit Deus.  
Revertuntur ad  
cor, et pecto-  
rum memoria  
pulsat animus.*

*Non recidunt  
ex somno pecca-  
ti excitantur.*

may recover, they are purposed in all things to follow the advice of their Positions, men by vertue of an order from their Nobles, to bind themselves by promise to do according to the law of God.

O that *England* would make use of Miracles covenants, it may be it would prove a divine balsome for the curing of her bleeding wounds: we have as much need to apply this plaister, and to take this course as ever this people had. First, doe not our sins hold parallel'd with theirs, if we goe not before them we follow them at the heels? But who dare say this Nation hath bin obstinate, obstinate against the meanes, that she hath bin Idolatrous, yielding to superstitious vanities; that she hath bin cruel, mis-using, and despitefully striking the Lords Messengers, that she hath bin ingratefull, not rendring thanks according to her mercies, but growne worse by her glorious favours; or that from the highest to the lowest, from the tallest Cedars to the meanest shrubs she is shamefully corrupted? I cannot excuse her, I must lay my hand upon my mouth if I may not bring in an accusation against her, my conscience tells me shee is guilty. But if of sins which are of a scarlet dye, continually crying like the blood of *Abel* for the execution of vengeance in the eares of heaven will not move us, yet we thinke the wrath that is gone forth, and the plague is begun amongst us, by the hurtfull, the oppressing and destroying sword should forth-with awake us. O consider, it is not onely drawn out of the scabbard, but it is new sharpened, and furbush'd, and given into the hand of the slayer: Hath it not already cut off many thousands in the bowels of this our Kingdome? Is not the point thereof set against all our gates? I wish our ruines be not multiplied, and that it be not yet for a sorer slaughter. Are not our houses daily plundered, our estates violently extorted, our men murdered, our women ravished, and our virgins deflowered? Listen and you may heare the mournfull expressions, and the dolefull lamentations of wounded persons, nay their groanings gasping upon the ground for life, wives daily become widowes, and children are bereaved of their fathers, ringing of hands, sadnesse of spirit, and brinish teares almost in all quarters may become the objects of your sight; O England, England, this is the fruit of thy sin, wherefore doth a living man complaine, a man for the punishment of his sins. Lam. 3. 39. O now search and try thy waies, and turne againe  
unto

unto the Lord, use not complements, perfunctory performances are but as figtree leaves; It is time for thee to bestir thy selfe, lift up thy heart with thy hands to God in the Heavens, thou hast transgressed, thou hast rebelled, and God hath not pardoned, hee hath sounded our the Trumpet, stricken up the Alarme for war, and caused his jealousy to breake forth like fire against thee; O see now (with thy brethren thy Nobles) what thou canst doe, covenant against thy sins, it may be thou shalt obtaine a covenant of peace with the Lord thy God; I doe not conceive thy estate desperate, be not dismayed; though God be angry, it may be he will repent him of our evil, he will not retaine his anger for ever; There is yet hope in Israel concerning our deliverance, if we would but make a free, a firme, and a fast covenant with God against our lusts. Ezra 10. 2. 3. Tell me, did God ever call forth a people to bind their soules in covenant to himselfe, and not intend their prosperity, covenanting times, are but discovering times, and therefore he promisseth his people, that when he brings them into the bond of covenant, he will purg out the Rebels from amongst them; and them that transgress against him; hollow hearted persons, loose livers, and prophane creatures, will not willingly meddle with sacred oaths, and holy vowes; And why will hee purge them out? Surely it is for the peace and quiet of his Saints. Petuse the place, Ezek. 10. 37. 38. Again, shew me when or where any more sincerely covenanted with God, and received not mercy from God. Mercy is so intayled upon faithfull covenanters, that it cannot be revered, Isa. 56. 6. 7. They of all others shall be brought to his holy mountaine, and made joyfull in his house of prayer.

But why will God have us thus to enter into a curse and an oath *Quest.* to serve him?

First, because he knowes, that being once engaged by a sacred *Ans.* vow to the acts of holinesse, our credit, reputation and fidelity lies at the stake for our obedience, and that therefore we will be more carefull of our selves, and not willingly violate our faith. God cannot abide we should have revolting and rebellious hearts to depart from him. Jerem. 5. 23.

Secondly, because these free promises issuing from an upright heart, are an open mark, and a professed badge of a thankfull soule,

as these evidence our thanks, so they ingage us to gratefull expressions upon the receipt of mercies; God would not have us without a spur to put us on to duties.

Thirdly, that we may the more see the boldnesse and shamefulesse of sin, like the divell, the more it is opposed, the more violently it sets upon the soule. Rom. 7. 7. 8. 9. 10. 11. Lands, Statutes, covenants will not keep it off, were we not put upon vowes, wee should scarce believe this.

Fourthly, that having covenanted, and apprehending our owne weaknesse in sins resistance, we may be stir'd up with more earnestnesse to seeke his ayd. his grace and strength to withstand it. Psal. 119. 8. 26.

Fifthly, that if we be not carefull to obey, that our owne vowes may rise up in judgment against us, and that upon the breach of them, his justice with the more equity may seize upon our soules. Rom. 3. 19. 20.

Lastly, that by these morall covenants our spirits may be raised up higher, & stir'd up to seek after investment in the new covenant, even that which is ratified by the blood of Christ, Galat. 3. 21. 22.

But what must I covenant against?

Principally against thy sins, temptations, and occasions that lead unto them, with those God is much offended, and his Name is much dishonoured. Sinne for a time may be as sugar under thy tongue, take heed, spit it forth, it will prove Ratsbane when it comes into thy bowels. Doe not trust it, it deceives thee, it will oppress thy conscience; and damne thy soule. Vow against it.

Sin made the Divell, who was a most glorious Angel an infernall fiend; if thou doe not breake off its communion, it will bring thee in very little better condition; As well as men are conceited of it, it is worse then Hell, for that is good being prepared by God for sinners. Therefore say as St. *Anselme* said, if sin and hell were set before me, the one on the one side, the other on the other; and that I must needs goe through one of them, I would rather enter upon hell than sin, God will assuredly keep them from hell, whose hearts are thus set to keepe themselves from sinne.

But what must I vow and covenant to doe?

Vow to beleeve in God, to hope for eternity of felicity from him,  
and



and to live according to his direction-God careth not for oyle, for salts or sacrifice if they come single without thy selfe; that, that hee hath redeemed, that devote and dedicate unto him; vow that thy soule shall be his Temple, and that whilst thou livest thou wilt set forth his praise, by a religious, a godly, and a holy life. Thus vow the Jewes.

But when I have thus covenanted, I am not able to walke according to the whole Law, or perfectly to keep Gods Commands?

I grant it: But that it may be no discouragement to thee, consider how a Christian is said to keep the Law of the Lord. First, he keeps it imputatively in Christ, the Commandement is reputed done, when that is forgiven which is left undone. Secondly, in respect of his Will, he having a desire which is accepted. Thirdly, in regard of endeavour arising to frame his life according to the statutes of the Lord. Fourthly, Comparatively in respect of others. And lastly, in regard of the uprightness and integrity of his heart to one Commandement as to another, and to all and every one at all times.

But may I take this last Covenant?

What thinkest thou? if it be against sinne, unless thou keepe it thou wilt vow against it.

If it be for holinesse, if thou affect it, thou wilt vow to follow after it.

If it be for thy Religion, if thou prize it, thou wilt vow to maintain it.

If it be to uphold thy liberty, unless thou love bondage, thou wilt vow against slavery.

If it be for Law, thou art bound to defend it, for Law is the life of the Common-wealth.

If it be for the defence of the Kingdome, it is for the King; For what is a King without a Kingdome?

*Thou wouldst not be a Traitor to thy King and Country.*

If it be for the defence of the Parliament, it is but what before thou wert engaged unto, and as thou vowed then, thou thus apprehending it, wilt surely be content to renew thy vow, never to be perfidious to them whom thou hast trusted, never to desert them that have bin faithfull to thy selfe, and never to destroy those, whom thou hast chosen as Saviours of thy owne life.

It



It is against armed papists, he that is privy to their tenets, and acquainted with their treacheries; will vow if he can that it never to come into their bloody hands.

It is to remove the evill from before the King; A Loyall Subject would have the Thrope established in righteousnesse.

But what manner of covenant must this be that I must make?

The last clause of the observation tells thee it must be a sure covenant, this covenant was left upon Record, it was subscribed, and reserved unto future times, Nehem. 9, 38. Let ours be like theirs, that if we observe it not, it may lie as an evidence against us, Josh. 24. 22. And if we keep it that it may testifie our faith unto others, and be an encouragement to all succeeding ages; Covenanting with God is no horse-coursing, thou canst not put it off when thou pleasest, thou must ever keep it, thou must all the dayes of thy life adhere unto it, thy intention, thy deliberate purpose conjoynd with thy promise must be, never to desert it. Deserre not then O England to covenant with thy God; Enter with thy Nobles into a curse and an oath to walke speedily, to walke strictly, and to walke constantly according to the Law of thy God; Expresse thy hope yet with them, (and with these Israelites) that God hath yet a blessed and glorious deliverance for thee.

- By {
- 1 *Fleeing to Gods grace, not resting upon thine owne demerits.* 1 Pet. 1. 13.
  - 2 *Using the meanes that God hath appointed.* Heb. 10. 23, 24, 25.
  - 3 *Resting upon God, not the meanes, whether he worke with it, or without it.* Ester 4. 14.
  - 4 *Protecting against sin, and in all things to please his majesty.* 1 Iohn 3. 3.

*Dloria Deo.*

*Perlegi hunc tractatum, proto, et in privandum iudicio,*

*In, Cranford,*

*Sam. Adam,*



100

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# ELEGIES

4

ON THE  
DEATH  
OF  
THAT WORTHY AND  
accomplish't Gentleman Co-  
lonell JOHN HAMPDEN,  
Esquire.



---

Entred into the Hall-book according to order.

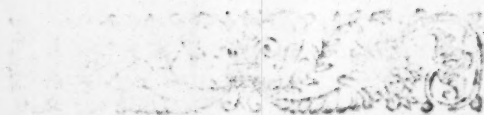
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LONDON,  
Printed by LUKE NORTON, for I. T.  
October 16. 1643.

# ELEGIES

ON THE  
DEATH

OF  
THAT  
EXCELLENT  
POET  
AND  
MAN  
OF  
LEARNED  
AND  
PIOUS  
MEMORY  
JOHN  
MILTON



Printed by J. K. N. in 1716.

Printed by J. K. N. in 1716.



To his ingenious Friend, C. I. S.

**H**AMPDEN, thou canst not live in Jet so long  
As in this *Threnothriambentique* Song,  
The Surgeons spice cannot perfume thy Herse  
So well as doth thy Souldiers fragrant verse:  
That's thy immortal balme, by that thy name  
Will last, and he eterniz'd by thy fame.

I. H.

To the Author, my fellow Souldier.

**H**ampden still lives (deare friend) in spight of death,  
Thy gratefull Muse hath given him second breath:  
And though thy willing stock cannot erect  
A brazen Statue (answ'ring the respect  
He hath deserved) to his worthy fame;  
Yet hath thy verse eternized his name.

R. M.

To his worthy friend Captain I. S. on his Elegie.

**T**Is unresolv'd, though questioned of old  
Whether *Achilles*, or his *Homer* hold  
The more of Fame: and tis as hard of prooffe  
Whether this pious Builder, or his stiffe  
More earne a moderne thanks: both I confesse  
A part, yet no comparing makes them lesse.  
*Hampden* is rais'd; nor can the Muse fall downe  
That mounts along with his immortal Crowne.

I. G.

To the deare and precious Memory of that accomplish'd  
Gentleman, Colonell Hampden.

**T**Hough my malicious fate debar'd my will  
From waiting on your valour, when the shrill

**And harky Trumpet bade your Honour goe;**  
 With disadvantage, gainst the subtile foe;  
 When treachery and oddes, crown'd with successe,  
 Did triumph over our unhappinesse:  
 Yet give me leave (Renowned dust) to send  
 My gratefull Muse in mourning to attend,  
 And strew some Cypresse on, your Martiall Herse;  
 There her milde griefe, in elegiack verse,  
 Shall tell the stupid Age 't hath lost, in thee,  
 More worth than e're can be repair'd in three:  
 That when the wilfull blinded of the Land  
 They're much-concerning-losse shall understand  
 They may reclaime their folly, and with me  
 Justly-deplore thy sad Catastrophe.

No doubt Detraction, and those twinn'd Adherents,  
*Envie* and *Faction*, her best-worst-Vicegerents,  
 Predominate o're ill-affected spirits  
 Whereby to cloud mens most apparent merits,  
 And we have found their working, but I dare  
 The many-headed-Monster to repaire  
 And view thy worths true Character, that when  
 Shee swels at thy deserving, shee may then  
 Burst with her ventlesse-venome, so maintaine  
 Thy vertue gainst all scandall soveraigne.

Was he not pious, valiant, wise, and just,  
 Loyall and temp'rate? ev'ry thing that must  
 Make up a perfect harmony? yee know  
 His constant actions have declar'd him so.  
 That he was pious, his firme zeale of heav'n  
 Hath to the world cleare testimony giv'n,  
 For if Religion had not been the ground  
 Of this great quarrell, his sheath'd sword had found.

No way to opposition; but since that  
 Arm'd Popery hath proudly leuell'd at  
 The Churches ruine; then bold *Hambden*, none  
 More bravely active, or more forward knowne  
 In its resolv'd defence: he only can  
 Prove the stout Souldier that's a righteous man;  
 So was he truly valiant. I have seene  
 Him in the Front of's Regiment-in-green,  
 When Death about him, did in ambush lye,  
 And whizzing shot, like shewres of arrowes flye,  
 Waving his conquering steele, as if that he  
 From *Mars*, had got the sole Monopolie  
 Of never-fayling Courage; and so cheare  
 His fighting men, that they still chased feare  
 (Through his example) to the enemy,  
 And bring them off with joyfull victory.  
 His wisdom and his justnesse did appeare  
 Inseparable, in that fatall yeare  
 Of our begun distempers, when he might  
 (Fondly as others) have past o're the right  
 Of the free subject to an unknowne law;  
 But his well-read experience kept in awe  
 The brib'd Maintainers of that impos'd rate  
 And freed his Countrey from its grievous weight.  
 He might, since civill discord did breake out  
 To open warre, have poorly fac'd about  
 According to base presidents; but that  
 His firmer faith did much abominate  
 Such temporizing instability.  
 No (Noble soule!) his pure thoughts were free  
 From all corruption: had he vlew'd friends,  
 A faire estate, or selfe-propounded ends,

Ayrie preferment, or ought else, above  
 A quiet conscience, and his Nations love,  
 'T had not beene strange, if hee fallen from the trust  
 Repos'd in him; but hee was wise and just;  
 And rather chose, by Death, to testifie  
 His faithfullnesse, then live with infamy.  
 Wonder of honour! yet his temperance  
 And loyalty joyn'd to the rest, advance  
 His worthy commendation; for when force  
 Rashly did run five Members to divorce  
 From the States Body Politick, did hee  
 Staine, with loose passion, his staid gravity,  
 Oppose, or raile at his impeachers; no,  
 He, in humility, submitted to  
 Desired justice, for his innocence  
 Was prooffe against their groundlesse violence.  
 And after that affront to priviledge,  
 When close contrivers, yet continue sledge  
 Against their loyalties, though hee foresaw  
 Their aime was the subversion of the Law  
 And its supporters, yet did hee intreat  
 His Majesty home to his Regall Seat  
 From that destructive Councell, that he might  
 Appaere more glorious in all Princes fight.  
 Such Patriots will prove his reall friends,  
 When Formalists shall perish with their ends.  
 What sayes Detraction now? Oh, are you dumbe?  
 Yet go and write, thus, on this Hero's Tombe,  
 Hampden rests here approv'd in every thing;  
 Vpright to Heaven, his Country, and his King.

An

## An Epitaph

Upon that virtuous Gentlewoman his Daughter.

**F**ates grim Serjeant, Death, spares none  
 His cold hands once ceas'd upon a  
 All must to the Common Goale,  
 The Grave, he'l nor bribe, nor baile.  
 Life's but borrow'd, must be paid,  
 Else his strictnesse sure had staid:  
 For if Vertue, Beauty, Wit,  
 Wealth, (or what's more worth than it)  
 Might to partially  
 Have seduc'd him? here lyes she  
 Had prevail'd, such perfection  
 Harbour'd under her protection.  
 But (alas!) who can prevent  
 Heavens resolute intent?  
 No (sweet ashes) sleepe secur'd,  
 Although silently immur'd  
 For a time, with common clay:  
 Waking, you shall see a day  
 Of rejoycing, when the close  
 Imprisoning Earth shall let loose  
 His pale Tennants, at the sight  
 Of the glorious King of Might,  
 Who will bring you lib'ty  
 Lasting as Eternity.

In

FINIS



(8)  
In Obitum ploratissimum Clarissimi,  
*Iohannis Hampdeni de casticon*

*Accipe posteritas, & quanto supero magni  
Manibus Hampdeni fama parentes, habe.  
Mars, Hermes, Pallas, libertas, iura, Camena,  
Et pietas ante contumulantur humo:  
Numina tanta? nefas; licet interuisse videri  
Heu dolet in tanto, numina tanta, viro.  
Sed velut occiduis, quid Sol immergitur undis,  
Protinus astrorum turba renata micat:  
Sic sacer Hampdenus, (virgo livore) per omnes  
Virtutum titulos multiplicatus adest.*

---

De per illustri Herce, Domino *Iohanne Hampdeno*  
nuper denaro.

*Iustitia ne prius mirer, belli ne laborum  
Te iubar Oxoniæ, te Patriæque Decus?  
Utraque se stantem coluit, desletque iacentem:  
(Si virtus tanti tanta facere potest)  
Tanta jacere nequit, longo vivacione vivo:  
Non habet in Talem ius Libitina Virum.  
Quantus ob Hunc Unum noster dolor esse putetur?  
Quantus ob Arthuriū nobilitata parem?  
Hoc unum appletos Lacrymis solatur amicus,  
Auctus uterque sua prole superstiti hdest,  
Illa desiderium potent tenere; dolorem  
Tollere posse nego; velle dolere volo.  
Scripsit *Jo. H. Oxonia*  
*Jo. Hampdeno**

FINIS.



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A TRVE

RELATION

OF THE

LATE FIGHT

Betweene the  
RIGHT HONOVABLE

THE

Earle of *Montague* *Manchesters* Forces, and

the Marquesse of *Newcastles* Forces,

on Wednesday the 11. day of this

instant *October*, 1643.

The Battaile being neere *Horne* Castle in  
LINCOLNESHIRE.



*Printed* LONDON,

Printed by *Richard Cotes*, 1643.

RELATION

THE FIGHT

RIGHT HONOURABLE

THE

the Ministry of the Forces

The British being near Haverhill in

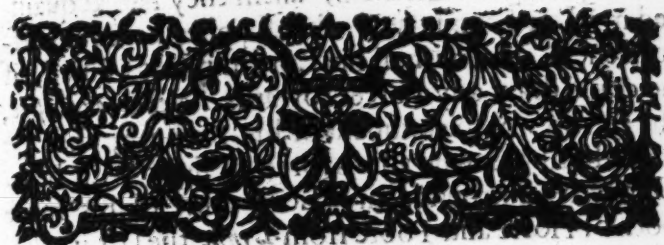
LYNDEN



LONDON

Printed by W. and C. 1847





A TRUE  
RELATION  
OF THE  
LATE FIGHT.



MY Lord of *Manchester* had notice when he was at *Lynne*, of a great force of horse and Dragooners, come into *Lincolne-shire*, under the command of Generall *Henderson*, That upon the retreat of Sir *Thomas Fairefax* and Colonell *Cromwell*, from about *Lowth*, they were much heightned with confidence of their successe, when ever they could draw out Forces here to an ingagement.

The want of Foote and Dragooners, made Sir *Thomas Fairefax*, and Colonell *Cromwell* very un-

willing to fight with them, untill they had acquainted my Lord, and ~~tried what supplies he could afford them~~, and withall his Lordship was assured that he could draw any Forces towards *Bolnbrooke Castle*, the enemy was so confident of his strength, that he would bring downe all his force to fight with him. Upon these grounds my Lord drew all his force both of Horse and Foote from *Lynne* the last weeke, excepting one Troope of Horse, and fixe Companies of Foote, which he left for the guard of that Towne with Colonell *Walton*, whom he made Lieutenant Governour.

Upon Monday my Lord drew out all his Foote out of *Boston*, tenne Companies he laid in *Bolnbrooke* Towne, under the command of Major *Knight*, Sergeant Major, to Sir *Miles Hobart*, Colonell *Russells* Regiment was quartered at *Stickford*, within a mile of them, and my Lords owne (being but three) companies (the rest being sent to *Hull*, and left at *Lynne*) at *Stickney*, and the Horse were all quartered in the Powries round about, at eight and ten miles distance.

Upon Monday night Major *Knight* summoned the Castle in my Lord of *Manchesters* name, but was answered, that his bugge-bears words could not make them quit the place that night, our men took in a little house, on the right hand betweene the Castle and the Church, and resolved the next night to indeavour to breake open the Church doores, and there to mount a Morterpiece, and thence fire the Castle.

The:

The enemy had notice upon Friday that my Lord was coming, or come into these parts, and thereupon drew out all their Horse and Dragoones from their severall Garrisons, at *Lincolne*, *Newarke* and *Gainesbury*, with a resolution to find him out and fight with him. Upon Tuesday those of the Castle killed one or two of our men, and as Major *Knight* and Quartermaster Generall *Vermeiden* were viewing of it, made some shot at them, one of them hit the Quartermaster Generall a little below the Ankle, but did not pierce the skinne, onely bruised his legges.

That afternoone my Lord of *Manchester* came himselfe to *Kirkeby*, which is within a mile of *Boltenbrooke* with Colonell *Cromwell*, my Lord *Willoughby* met him there, and Sir *Thomas Fairfax* was then at *Horne Castle* about five miles off, one of his Regiments having the watch at *Edlington* about three miles further, nearer the enemy. My Lord had not beene long there before he received a letter from Sir *Thomas Fairfax*, that an Allarome was given to some of our Quarters, and that himselfe had sent out some Horse to discover what it might bee, and would immediately give him a further account, which he did by another letter about an houre after; the party being returned and could get no information of any enemy neare, but conceived it to bee a mistake.

Sir *Thomas Fairfax* resolved however to stay there untill the evening, and then come to *Kirkeby* to my Lord. My Lord conceived it fit, and so did all

those that were with him, to give the Allarome to all his Quarters, and to appoint *Hornecastle* to bee the Allarome place, and to goe himselte immediately thither to Sir *Thomas Farefax*; and when all their men were thus drawne together, to take further resolutions. And immediately with my Lord *Willoughby* and some Officers with him tooke horse for *Hornecastle*. Sir *Thomas Fairefax* in the meane time getting no intelligence of the enemies approach came away towards *Kirkeby* to my Lord.

Before my Lord reached *Hornecastle*, the Allarome came to him in good earnest, that the enemy was fallen into our quarters, and was marching towards *Hornecastle*. Comming nearer the Towne he could heare great shouting and noyse, which hee conceived to be the enemies triumph, having beaten our men out of the towne, but it proved otherwise; for some of our men falling upon the enemies Forlorne-Hopes, though (but part of two Troopes) seeing themselves desperately engaged, resolved to put the best face on it; and fel upon them with crying and shouting, which did exceedingly amaze the enemy, and gave our men the easier passage through the midst of them.

My Lord finding the enemy come into his quarters before he could have any certaine information where he was; and the Allarome place possessed, appointed *Kirkeby* and *Bullenbrooke* hill, for all his men to repaire unto, and accordingly sent word to all the quarters whither all our men came that night except three Troopes that were directed to *Stickney*,  
and

and three or foure Troopes that went by the way of *Tattershall*, and came not in untill next morning. Many of our Troopes came to *Hornecastle* according to the first orders, but finding the enemy there came away without any losse at all or very little. The enemy had fallen into our quarters at *Thimbleby* and some townes thereabout, where foure or five of our Troopes were in a manner surprized; but finding themselves ingaged, gave so good prooffe of their courage that the enemy will hardly bragge of that nights worke. The Troopes that were engaged were Captaine *Johnsons*, Captaine *Players* and Captaine *Samuel Moodies*, they did all of them come off very well, with little losse (except Captaine *Moodie* his colours) and brought halfe a dozen prisoners with them. I do believe upon good grounds that the enemy lost some Officers both of Horse and Dragooners that night, but truly we lost not one. The enemies Word was *Cavendish* and ours *Religion*. All that night we were drawing our Horse to the appointed *Randezvous*.

The next morning being Wednesday my Lord gave order that the whole force both Horse and Foote should be drawn up to *Bolenbrooke* hill, where he would expect the enemy, being the only convenient ground to fight with him. Colonell *Cromwell* was no way satisfied that we should fight, our Horse being extreame wearied with hard duty two or three dayes together.

The enemy drew that morning their whole body of horse and Dragooners into the field, being 74.  
Colours



Colours of horse, and 21. Colours of Dragooneers, in all 95. Colours. We had not many more then halfe so many Colours of horse & Dragooneers, but I beleieve we had as many men, besides our foot, which indeed could not be drawne up untill it was very late. I beleieve that as we had no notice of the enemies comming towards us, so they had as little of our preparation to fight with them. It was about twelve a clocke, ere our horse and Dragooneers were drawne up, after that we marched about a mile nearer the enemy, and then we began to descry him by little and little comming towards us; untill this time we did not know we should fight, but so soone as our men had knowledge of the enemies comming they were very full of joy and resolution; thinking it a great mercy that they should fight with him. Our men went on in several bodies singing Psalmes, Quartermaster Generall *Vermayden* with five troopes had the forlorne hope, and Collonell *Cromwell* the Vanne, assisted with other of my Lords troopes, and seconded by Sir *Thomas Fairfax*; both armies met about *Isby* (if I mistake not the Townes name) both they and we had drawne up our Dragooneers, who gave the first charge, and then the horse fell in. Collonell *Cromwell* fell with resolution upon the enemy, immediately after their Dragooneers had given him the first volley, yet they were so nimble, as within halfe Pistoll shot they gave him another; his horse was killed under him at the first charge, and fell downe upon him; as he rose he was knock'd downe againe by the Gentleman that charged him, who

who we conceive was Sir *Ingram Hopton*; but afterward he recovered a poore horse in a Souldiers hand and mounted himselfe againe. Truly this charge was so home given that the enemy stood not another, but were driven backe upon their owne body that was to second them, and put them into disorder, our men charged all in with him, and then they ranne for it, leaving all their Dragooneers which were now on foot behinde them. Our men pursued them, and did execution on them about five miles, all the way being strewed with broken armes, dead men and horses. We know not yet what persons of note were killed among them, some faire and white ksins I saw among the dead bodies both upon the place where the fight was, and in the high-way much farther off. Sir *Ingram Hopton* is certainly slaine, and they say Sir *Charles*, or Sir *George Bolles*: we have many prisoners, some of note, Lieutenant Collonel *Aires* being one. What Colours are taken I cannot certainly say, but I saw many in severall hands we doe not agree upon the number of the slaine, I guesse them under one thousand; the fight continued not above a quarter of an houre, but the execution untill almost night: our word was *Peace and Truth*, the enemies, *Newcastle*. We lost very few, none of note, I know but of one Officer hurt, and that is Collonel *Cromwels* Captaine Lieutenant. The foote were not drawne up to the place where the fight was, untill after the fight and chase was over. Horse and foote though very weary marched on towards *Horne Castle*, where my Lord lay this night with all the foot,

B. his.

his horse being sent to their old quarters in the townes adjoyning. Both Officer and Souldier did their duty very well and bravely, my Lord tooke wonderfull paines in bringing it to this passe, and drawing up all the foote to have relieved the horse, in case they had needed it. But God did all, taking away the enemies hearts, and giving resolution to our men, to God onely be the glory.

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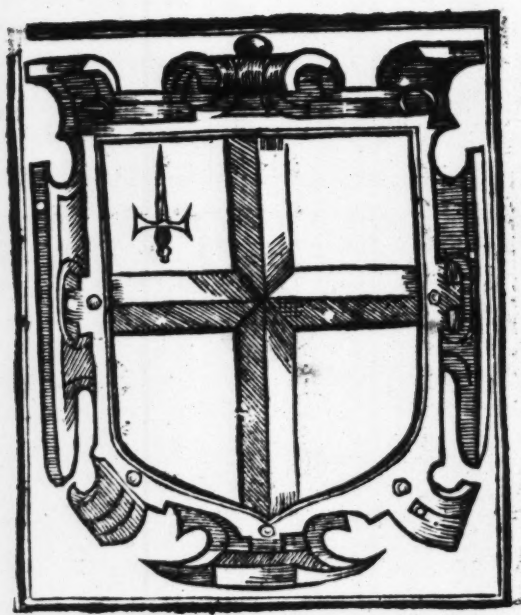
FINIS.

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**L**ET the Reader note that there was a mistake in the Bills sent to the Ministers of every Parish for Thanksgiving, for in the note given by direction from the Lord Generall, there was onely mention made of 95. Colours of the Marquesse of *Newcastles* in the field; the transcriber of the note mistooke, and saith there were 95. Colours taken. Which when his Excellency heard of, he was very much displeased,







# A N A C T

*London* OF  
COMMON-COVNCEL

FOR THE  
WELL-ORDERING

and establishing of the

# W A T C H E S

within

This CITY, and payment  
of the Beadles Salary.



*octob. 16*

Printed by *Richard Cotes*, Printer to the Hono-  
rable City of London. 1643.

AN ACT

OF

COMMON-COUNCIL

FOR THE

WELL-ORDERING

and settling of the

WATCHES

within

THE CITY, and payment

of the Watchmen's Salary.



Printed by Richard Cox, Printer to the Hon.  
the Mayor of London, 1844.



A N  
Act of Common Councell, for  
the well-ordering and establish-  
ing of the Watches within this  
Citie, and payment of the  
Beadles Salary.

*Commune Concilium tentum in Camera, Guild-hall Civitatis  
London, nono die Octobris, 1643. Annoque Regni Domi-  
ni nostri Caroli, nunc Regis Angliæ, &c. decimo nono, co-  
ram Isaac Pennington Majore (secundo tempore) Civi-  
tatis London, Johan. Wollaston Milite, & Aldermanno,  
Majore Civitatis Londini electo, Johan. Glyn, Armiger. e-  
jusdem Civitatis Recordatore, Thoma Atkin, Johan.  
Warner, Johan. Langham, Willi. Gibbs, Willi. Bark-  
ley, ejusdem Civitatis Aldermannis, & Johan. Fowke &  
Jacobo Bunce, Aldermannis & Vicecomit' ejusdem Civi-  
tatis, necnon majore parte Communitariorum de Communi Con-  
cilio ejusdem Civitatis tunc & ibidem Assemblat'.*

**T**H E better ordering and establish-  
ment of the Watches, to be hereafter  
duely observed and kept, within this  
City, and Liberties thereof, and also for payment

(1.)

unto the Beadles of the severall Wards within the same, a competent Salary or Wages, for and in respect of their Service to be performed, it is enacted and agreed by this Common Councell in manner as followeth, viz.

*First*, That the number of men to watch every night in every Ward, throughout this City and Liberties, shall be thus appointed, viz.

Algate	34
Dukes place	10
Aldersgate	44
Martin le Grand	12
Bishopsgate	80
Broadstreete	30
Billingsgate	30
Bridge within	25
Bassingshaw	12
Breadstreete	26
Cornehill	16
Candlewicke	24
Cordwayner	24
Cheape	25
Colemanstreete	32
Cripplegate within	40
Cripplegate without	90
Castle Baynard	40
Dowgate	36
Farringdon within	50
Muckwellstreete	4

Black.

(3)

Blackefryers	14
Farrindon without	130
White fryers	8
Bridewell Precinct	8
Bartholomew the Great	10
Bartholomew the Lesse	4
Limestreete	11
Langborne	34
Portfoken	60
Queenehithe	40
Towerstreete	40
Vintrey	34
Walbrooke	20

*Secondly*, That the Alderman, Deputy, and Common-Councill-men of every Ward, or the major part of them shall appoint a certaine place within the Ward where the Inhabitants that are so appointed to watch, shall first meete, and shall also appoint to what places they shall afterwards go unto to watch in the said Ward; & that the Beadles the day preceding every watch shall give to all the Constables of each Precinct in the Ward a list of the names of every Inhabitant that is to watch each night in the severall divisions of the said Ward, that every Constable may know what persons he is to warne to watch every severall night, and that the Constable doe the day before his watch night warne them accordingly.

*Thirdly*.



*Thirdly*, That the Beadle shall in the presence of the Constable & one of the Supervisors hereafter mentioned call over the names of those whose course shall be to watch each night respectively, as well at the houres appointed for their meeting in the evening, as also at the time appointed for the breaking up of the watch in the morning. And that they the Beadle and Constable, or one of them, in case the Supervisor be absent at any of the said times, shall take a note in writing, of the names of such of the said Inhabitants then appointed to watch as shall be absent from their watch at the houres appointed, evening or morning, or any part of the night. And shall deliver the said note the next day to the Supervisor or Supervisors, that they may prosecute against them according to the direction of the seventh Article hereafter expressed.

*Fourthly*, That every one of the Trained Bands within this City, when his course shall be to watch, shall appeare, (except he be actually in service in the Trained Bands) and watch in his Armes, *viz.* the Musquetteers with Powder, Bullet, and Match lighted, but not discharge or shoot off any peece during the time of his watch on paine of imprisonment, unless there be just cause

cause to doe it; and the Corselets, in stead of a Pike, with a compleat Halbert, and a Sword: And the other watchmen, not being of the Trained Bands, to watch with a good Halbert or a browne Bill.

*Fifthly*, That the Deputy or one of the Common-Councill men of every Ward, or such trusty person as they or one of them by writing under his or their hand shall appoint, shall have delivered unto him out of the Cities store a small barrell of Gunpowder, containing ten, twenty, or thirty pounds, according to the largenesse of the Ward, with a fitting proportion of Match and Bullets, and such person to cause the said Powder to be Papered up halfe an ounce in a Paper, and to deliver, or cause to be delivered, the same to every Musquettier that doth appeare to watch, allowing two halfe ounces for two charges, and two yeards of Match; and that a fit proportion of Gunpowder, to the quantity of halfe a pound or a pound, and a quantity of Bullets be kept in a readinesse in the Court of Guard, or some other convenient place every night for supply, if in case there be need to use the same. And the said Deputy, Common-Councill-men, or such other person as they shall appoint, shall give

an accompt to the Alderman of the Ward for the time being of the well husbanding of the same ammunition when it is spent, and that then to receive a like quantity againe for a new supply.

*Sixthly*, That two or more honest and able men shall be nominated and appointed in every Ward by the Alderman, Deputie, and Common-Councill-men, or the major part of them for the time being, to take care and oversee that the watches appointed as aforesaid in every Ward bee from henceforth duly kept, and that the Constables, Beadle, & Watchmen, perform their duties, and therefore for that purpose a List shall be delivered unto the said Supervisors in writing under the hands of the Alderman, Deputy, and Common-Councill men of the names and surnames of the men so appointed to watch, and of the severall places where they are assigned unto to watch every night. Which said Supervisors shall take notice of the said Inhabitants that absent themselves at any time from watching, and likewise of such Constables and Beadle as shall at any time be remisse or negligent in performance of their duties, and from time to time shall present the names of such defaulters to the Lord Mayor  
for

for the time being, or to some other of his Majesties Iustices of the Peace, that punishment may be inflicted upon the said defaulters, according to Law, and that the said Supervisors respectively, if occasion shall bee, shall prosecute and give in evidence against every such delinquent where occasion shall require: and they for their paines and care in the premises, so long as they shall carefully and justly performe their trust committed to them, and execute the same to the good liking of the Alderman, Deputie, and Common-Councill-men of the VVard, or the major part of them, shall be exempted themselves from wratching, and shall have such an allowance as was heretofore agreed on by Act of Common-Councill, namely the one halfe of the fines to bee set and recoved on the defaulters, or any such reasonable allowance as shall bee thought fit to bee allowed them or any one of them by the Alderman, Deputie, and Common Councill men, or the major part of them in writing under their hands of every VVard respectively; which said allowance is to be raised of the Inhabitant of the said VVard, and not elsewhere.

*Seventbly,* That the watches from Michaelmas to our Lady day, shall beginne at the latest

before nine of the clocke in the night, and continue untill at least sixe of the clocke in the morning. And from our Lady day till *Michaelmas*, shall begin at the latest before ten of the clocke at night, and continue untill at least foure of the clocke in the morning. The time of this manner of watching to begin from henceforth.

*Eighthly*, That such rates by way of Fiftene, as are herein afterwards set downe and exprest to be raised on the severall Wards of this City, shall be yearely granted, and to begin at our Lady day last past.

*Ninthly*, For the Beadles Salary and such other necessary occasions of the said Ward, which said severall rates shall be collected and gathered by such person and persons, and at such time and times as from time to time shall be appointed and directed by the Alderman, Deputy, and Common-Councill-men of every Ward, or the major part of them in writing under their hands, and the said Collector or Collectors to pay all that shall or may be collected to the Deputy, or one of the Common-Councill-men of every Ward who shall be by the major part of them in writing under their hands appointed to be a Treasurer for the receiving thereof, and for the dis-



disbursing and paying the same as he shall be by the major part of them by such writing directed to the uses aforesaid. And if any person or persons shall refuse to pay the said rates, or any part therof assessed on him or them for the uses aforesaid, that then the Collector or Collectors, with the assistance of any Constable that he or they shal call, shall by vertue of this Act distreine for the same, and the said distresses carry away and detain untill satisfaction shall be made of the sums for which they are distreined.

*The yeerely Rates by way of Fifteens for the severall Wards for the uses aforesaid, are as followeth, viz.*

Algate	4
Aldersgate	3
Bishopsgate	3
Broadstreet	3
Billingsgate	3
Bridge within	3
Bassingshaw	3½
Breadstreet	3
Cornhill	3
Candlewick	4
Cordwayner	
Cheape	2
Colemanstreet	4
Creeplegate within	4
Creeplegate without	4

Castlebaynard	3
Dowgate	3
Farringdon within	2
Farringdon without, viz.	
Saint Sepulchers	6
Fleetstreet	3
Saint Andrewes	6
Limestreet	4
Langborne	2½
Portsoaken	3
Queenehithe	4
Tower	2½
Vintrey	3
Walbrooke	2

And in case any of the aforesaid wards shall desire to pay their Beadle or Beadles Salaries any other way then by way of rates as aforesaid, and shall certifie that their desire unto the Common-Courcell at or before the next Common-Councell to be holden after Saint Thomas day next, this Court approving and settling of the same on such wards in such a way and manner as they shall so desire, doth think fit that such ward shall be exempted from raising or paying the said rates in their severall wards as aforesaid.

FINIS.





A <sup>7</sup>  
REMONSTRANCE  
TO VINDICATE  
HIS EXCELLENCE  
ROBERT  
EARLE OF  
ESSEX

From some false Aspersions cast upon  
His PROCEEDINGS.

To the 17. of August. 1643.



044: 16 · Printed for T. W. 1643.







**T**H E rash and injurious speeches, which some misunderstanding people have let fall concerning the actions of our noble *Generall* have drawne from us, with no lesse justice than necessity, this short and true vindication. Though his *Excellence*, secure in his owne worth and conscience, would forgive such calumnies, and that in the noblest way of forgiveness, to take no notice at all of them: yet wee who are privy to all passages, whom it concerns in Justice to satisfie the world, and whom it more behooves to vindicate than it can doe any man to calumniate, cannot be guilty of so great a neglect, as not endeavouring to make the truth appeare. And since it is proved by frequent experience, that the grounds of all jealousies and suspicions, which people ignorant of the present actions are apt to conceive against any man, are usually raised from some precedent demeanours of the same person: let it not be thought amisse, if wee digresse a little from the present narration, in shewing what his *Excellence* has formerly beene, and how little cause

can arise from thence for any man to suspect his truth, valour, or discretion. It will not be denyed that my Lord of *Essex* was esteemed as loyall a servant to the Royall Family, as true a Patriot to all interests of *England*, and as constant an adventurer in the maintenance of the reformed Religion (and it has pleased God to put *England* of late years into that condition, that the greatest advancement of her temporall interest is by protection of the reformed Religion) as any Nobleman whatsoever, as by his former free services for the *Palatinate, Holland, &c.* may plainly appeare; in which not onely his Majesty but the Queene of *Bohemia* will be pleased to acknowledge his fidelity, ready alwayes, though never obliged by the Court, nor waiting upon his Majesty in that way, to serve him truly in all warlike and honourable employments; and in the late busineses of *Cales* and *Scotland*, though he commanded not in chiefe, and little was done; yet what was best done, was done by him, as the wisest which were there will acknowledge. So that it may seeme his Majesty made choice of his service as a man of unquestionable fidelity to his Country; and the representative body of the *Kingdome* now chose him as a man of undoubted loyalty to his Sovereign; those two vertues being  
 infe-

inseparable in the breast of a noble *Englishman*; & which his *Excellence* professes that in his conscience he beleeves this present *Parliament* never intended to disjoyne. Upon this the Parliament in this extreme and sad necessity chose him their *Generall*, with a Commission as large and absolute as ever was granted; it being conceived that a more narrow Commission was not worthy to engage him in so dangerous an enterprize, nor of power sufficient to enable him to the accomplishment of great designs. Which was the practice (to compare it with elder times) of that soveraigne Senate of *Rome*; who in times of most imminent danger, waving her usuall government in warre by Consuls, chose a Dictator, putting the sole and independent command of the Souldiery upon one man for a limited time; it being observed by wisest authors, that too strait a limitation of *Generals* in their power has been destructive to their best designs; for which not only the old petty States of *Greece* have been blamed, but great *Carthage* which was able to contest with *Rome* her self, and in later times the *Spaniards* (as wise as they think their Councils) have lost much by it. Therefore in a plain narration we shall endeavour to shew that his Excellence has not been wanting in any performance;

unlesse disobedience to his power, want of necessary  
 pay for his Souldiers, or too frequent interpositi-  
 ons of another power have sometimes hindred his  
 real intentions. At our march from *Windsor* (where  
 the necessity of the season, and the safeguard of the  
 City had long detained the body of our Army) the  
 Souldiers were much in arrere, which was willing-  
 ly forborn till the State should be better able, upon  
 promise of constant pay for the future. We came  
 to *Reading*, lay 16. dayes before it; no mony came;  
 upon the Treaty his *Excellence* sent the Condi-  
 tions to the *Parliament*, who liked it, and the Soul-  
 diers to forbear plundering were promised 12. shil-  
 lings a man, besides their pay, but their pay could  
 not be had, although his *Excellence* after 8. dayes  
 expectation made a journey himself to *London* for  
 it; in the mean time, by reason of that infected town  
 a great sicknes and mortality fell upon the Army;  
 notwithstanding his *Excellence* by the advice of  
 his Councell of War, intended to march thence for  
 better ayre; but such a generall mutiny was raised  
 for want of mony, that his *Excellence*, though with  
 much courage, & just severity, he began to suppress  
 it, was advised by his Councell of War to desist for  
 fear of a generall defection, till mony might come  
 from the City. Notwithstanding upon this dis-  
 con-



content, his *Excellence* removing to *Cawsbam* house (which he did to prevent the infection) many of them did disband and go away. The day following his *Excellence* comming thither received intelligence of the defeat of the *Devon* forces under the command of the Earle of *Stanford*, at *Stretton* in *Cornwall*, and that *P. Maurice* and *Marquis Harford* were designed that way. Whereupon he sent an expresse with order to *Sir William Waller*, forthwith to march with his forces to joyn with the forces of *Devon*, and the other Western Countries to prevent the joyning of the enemies forces; and withall writ to the Governor of *Bristol* to assist *Sir W. Waller* with such horse and foot as he could conveniently spare out of his garrison. And that nothing might be wanting for the safety of the Western Country, which any way lay in his *Excellences* power, (well knowing them to be of greatest consequence) at a Councell of War it was fully debated, put to the question, and resolved that a strong party of horse and foot should then be sent after *P. Maurice* to fall upon him before he should joyne with *Hoptons* forces, and the body of the Army to have remained thereabouts till a Fort had been raised upon *Kennets* mouth to have secured the river, and commanded the towne; but that designe was not

not executed, partly because it was then prest that the moving of the whole Army would better satisfie the City, and would be of greater concernment to march toward *Oxford*, to meet with the auxiliary forces of the associated Counties, & partly by reason of Sir *William Waller* his own Letter, which assured my Lord Generall that he would presently obey his commands, and march into the West, which notwithstanding was not done; for Sir *William* marched to *Worcester*, and went not toward the West; whereas had they marched thither, they might have been furnished with money better (those Counties being rich and well affected to us) than in judgement could be expected at *Worcester*, which was a fortified Garrison town; nor were Horse and Dragoones proper or probable to prevaile against it. However Sir *William Waller* not certifying his Excellence of the altering his purpose, the reasons of it, or of his march to *Worcester*, till after he was engaged in his March, he relyed wholly upon his marching to the West. But by that occasion neere 20. daies were spent ere he marched toward the West, in which time the forces of *P. Maurice*, *Marquesse Harford*, and *Hopton* joyned together. The Lord Generall (it being much urged as a thing of absolute necessity to move with the

the whole army toward *Oxford*, for pleasing of the City, from whom otherwise we were to expect no money) did, though much against judgement, proceed in that designe, and marched to *Thame* with the whole army to meet with the associate forces of the Counties. Upon his comming thither hee found neither his own forces, nor those new forces of that number that was expected and promised, there being not above 1000. Dragoons and foot at most, which came up to us. At *Thame* the hand of God in an extreme increase of sicknes (hundreds in a day falling desperately ill) and by strong unseasonableness of weather, and great raine continuing 14. dayes, the place being upon a flat, clayie, and moist ground, made it impossible to advance from that quarter. In which time the army was by sicknesse, and departure away of most of the auxiliary forces, brought to a number utterly unable to attempt the former design without certaine ruine; the situation of *Oxford* upon the river of *Thames* considered, it being impossible to blocke up the towne without a double number to what his Excellence then had. Yet as soone as the raine ceased, and the waters abated, to make the wayes passable, intelligence being given that P. *Rupert* had drawn out his horse & foot toward *Buckingham*, & intended there to give battel, having brought thither, as was reported

his Canon, called in the Countrey, and made open profession before them, that upon his honour hee would fight with our forces, though they were 10. for 1. the Lo: *Generall* marched with all speed towards *Buckingham* to fight with the Enemy, whose shewes of bravery, and desires of fighting quickly came to nothing; for when the Lo: *Generall* marched within two miles of *Buckingham*, intelligence was given that they had all in a disorderly manner quitted the towne, left their provisions behinde them, horst their foot, and were marcht away the night before. His *Excellence* then knowing it was not possible for him with his traine of Artillery, and foot to follow the enemy to any advantage, or by those forces he had to hinder P. *Rupert* from joyning with the Queene, desisted from his march to *Buckingham*, sending into the towne a party of horse to quarter there that night, and to bring away the enemies provision; he himselfe with the rest of his Army marched to great *Brickhill*, a place most convenient to lye betweene the Enemy and *London*, to defend the associate Counties, to assist or joyn with the forces of the Lo: *Gray of Grooby*, Sir *John Meldrum*, and Colonell *Crummel*, to whom his *Excellence* had given many strict commands to have fought with the Queens forces, and stopt her passage up to the King, for which designe they had a competent

petent force; but notwithstanding it was not done, nor were such opportunities as were offered taken to have fallen upon the enemy; but the Queen and P. Rupert were suffered to joyn with all their forces. (yet the Lo: Gray of Grooby came afterwards readily with his forces to his Excellence.) About this time came intelligence of good successe which Sir William Waller had upon the enemy in the West, taken some of their Canon, forced them to retreat, and had pursued them to the *Devises*, of which his Excellence on Tuesday night following the defeat received a Letter from Sir William Waller, dated on the Monday, confirming the truth of it; which was seconded with further intelligence that Sir W. Wallers forces had routed more of the Enemies horse, and beat a convoy of Ammunition sent from Oxford by the Lo: Craford, and that the Lo: Wilmot upon newes thereof, who was with 2. Regiments of horse going after the Lo: Craford, retreated to Oxford, and that the enemy had but 1200. foot left in the Westerne Counties, which were got into the *Devises*, and offered to quit that town upon faire conditions, Sir VVilliam VValler having a victorious and very considerable army before it. Now the case standing thus, the feare of the Western parts was changed into joy and thankfulness for victory and successe, his Excellence having out of his great



care and circumspection written to Sir *William Waller* in these words :

**I** Would have you fight with the *Marquesse of Hartford*, if possibly you may, not upon unequall terms; if not, to march up after him, and to hinder and trouble him in the Reare as much as in you lyes, and so joyne with this Army; otherwise if the King send any supply of force to the Enemy there, (if I have notice thereof) I shall take all possible care to supply you accordingly.

No information at all was given him of any such forces, nor received he any other Letter from Sir *William Waller* (saving one Letter from Sir *Arthur Hazelrick* dated on the Monday at noone, and one other on the Wednesday, desiring his *Excellence* to take care of the forces at *Oxford*) during the time that he lay before the *Devises*, but still supposed him to proceed prosperously against the enemy; untill the sad news of his being routed was rumored, & by himselfe written to his *Excellence*, which was upon the Thursday, not above 48. houres after he received the Letter of his victory (scarce time enough to have rid poste betwixt his *Excellences* army and Sir *William Wallers*) in which Letter Sir *William Waller* assured his *Excellence* he had lost but 100. men, and some armes, which hee doubted not suddenly to rally, and resolved the next day to take the field, not desiring any assistance or supply from his *Excellence* in either of his Letters. Notwithstanding which, Sir *William Waller* (though the

the care and safety of the Western Countries were committed to him) contrary to his *Excellences* expectation, consent or knowledge, left the West to take care of it selfe, marched to *Warwicke*, and from thence sent a Letter by an expresse to his *Excellence*, signifying the imminent danger of the West, especially of *Bristol* and *Gloucester*, unlesse his *Excellence* did speedily advance, and that he was ready at *Warwick* with his *Might* (his own expression in his Letter) which was affirmed by the messenger to be 2000.) to assist him. The Lo: *Generall* presently upon receipt of this intelligence, though there was no money to pay the Souldiers, and the Army then on its march another way, commanded that the Army should march toward the West, and by advice of the Councell of Warre sent order to Sir *William Waller* to meet tenne miles towards *Brackley*, intending the next day after all the forces should have met at some convenient place of Rendevous, and so have proceeded to relieve the West, if it were possible, either by falling upon *Oxford*, or marching on to *Bristol*, as should bee advised.

But Sir *William Waller* before the receipt of his *Excellences* Order was marched to *Northampton*, a contrary way, and sent Colonell *Popham*, and Col: *Carre* to signifie that his force was inconsiderable,

not above 400. horse (strangely shrunk, if, as is said, he mustered 2000. at *Bristol* after his defeat,) that he had a desire to lay down his Commission, and go to *London*. And the day following he came to his *Excellence*, and assured him that his horse, which was all the strength he had, was so inconsiderable, that a Corporal with an ordinary Squadron of horse would rout them all, and desired he might go to *London*, where he heard there would presently be new forces and money raised to set him out again. This strange newes quasht the design for reliefe of the West, his *Excellences* army being shrunk through the continuall encrease of violent sicknesse, want of pay, cloathing, and other necessities to such a number as is not requisite to name, that he could not proceed further, lest his army might be engaged to the utter ruine of it, and danger of the Kingdome, since Colonell *Crumwells*, and the other forces of those associate Counties were neither willing, nor could with safety be commanded so far from their own Countries. This notwithstanding his *Excellence* before *Bristol* was lost, offered that if the *Parliament* would send him three thousand foot, and five hundred horse to recrew his army, he would march to relieve it; under which number, considering the present weaknesse of his army, he could neither hope to atchieve any thing, nor with safety convey  
his

his great Artillery. We should extend this discourse to too great a length, if wee should specify the severall engagements, which from time to time have been made to him that he should be supplied with money and other necessaries, and the often failings, only that he hath not yet received from the State for his army since the beginning 600000.pounds; besides, at his coming to *Kingstone* last, the souldiers were then promised 5.weeks pay, and cloaths; yet after they had stayd a fortnight longer, only a weeks pay was sent to them at *Kingstone*, whereupon, there being so long before promised sixe weeks, they disbanded to the number of above a thousand, saying openly they would be no more fooled with promises.

By what misfortune Sir *William Waller* lost that strong army, we think it not our part to make any relation; but referre the Reader to what relation his own Commanders will make of it. This briefe narration had no other end than to inform those people in the truth of proceedings, who might through ignorance have been too apt to have thrown undeserved aspersions upon our noble *Generall*, and restraine those which have already done it, from wronging themselves any more hereafter: And has extended no farther than the necessity of that required; which a judicious Reader will by the

the language easily perceive, expressing only what impediments have sometimes crossed his reall and honourable designs, and that without any bitterness of contestation, or invectives, conceiving that such things are too much unmanly, and too farre below that pen whose subject is so noble as the vindication of such a man. We will only insert what we have heard his *Excellence* stil professe; that notwithstanding his true intentions & unwearied endeavours to serve his Countrey have unjustly met with so many misunderstandings (lesse injuries thā those having made other persons of quality desert the cause which they had chosen, though such loose plants could never be well and honourably rooted) it shall no whit discourage him, much lesse divert him from that, in which his conscience to God, & deare affection to his native Countrey have once engaged him; but that for the future (hoping that the *Parliament* will afford him just and necessary accommodations) his life and fortunes shall not be spared when the cause shal require an adventure of them; hoping that God will blesse his endeavours, and his Countrey esteeme of them as they deserve; since Fame, though it be not the chiefe end which a wise man shoots at in his undertakings, yet it is such a reward as a noble minde cannot easily contemne.

*FINIS.*





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# MERCVRIVS AVLICVS,

Communicating the Intelligence and  
affaires of the Court, to the  
rest of the KINGDOME.

*The fortieth VVeeke.*



SUNDAY. October 1.



**I**T will hardly be imagined, upon what ridiculous grounds His Majesties good Subjects are daily imprisoned. One *Kentish* man a Chirurgion was committed to the *Gate-house* for wishing all those might be discovered, who would have any other Religion then that professed in the dayes of *Queen ELIZABETH*; for which words he was 14 weeks a prisoner by vertue of a *Mittimus* wherein 'tis said, he spake words containing *Treason & Felony*; the Keeper merrily demanding double fees, one for *Treason*; and another for *Felony*, which latter it seemes was a new Crime, not included in *Treason*, all his other prisoners being but ordinary Traitors. Another lay two monthes in a new prison for saying, he thought the *KING* and *QUEENE* were a blessed couple. A third was sent to *New-gate* by old *Isaack* (for now there is a new Lord Major) because he did sing a *Malignant Psalme*. And lately (which is the occasion of mentioning these former) a good honest Minister was imprisoned in the Lord *Peters* house, because (sayes his *Mittimus*) he daily did read most *Malignant Chapters*; though

Octob. 14 1643. Hhhh new year the  
at London.

the Minister read none other then the Calender appointed him. So that the holy Scripture being not well affected, it Saint Peter and S. Paul were now at London, the Rulers of this Rebellion would use them as kindly as they have done their Churches.

And yet their owne Teachers are not capable of offending, though dayly they are guilty of such blasphemy and Treason, as any place but *England* would quickly stop their breathing. One of them (*Master Evans* of *Saint Clement Dones* who hath such a Sovereignty over the Ladyes tender hearts, that is, over their purses) was much troubled that God Almighty would not prosper the proceedings of the *Two Houses*, saying, *O God when wilt thou take a Chaire and sit among the House of Peeres? and when O Lord, when I say wilt thou Vote among the honourable Commons, thine owne Commons, who are so zealous for thine honour?* Nay, on the last Fast day this Tender conscientied Divine, preaching before his Excellence, called mightily upon the people for money for their wounded Souldiers, saying, *O Beloved can you forget the Souldiers? I say the Souldiers, who have spent their blond for Christ, as Christ did for them; even their owne precious blond in Gods cause at Newbury. But what the Lord hath done for us at that place I shall now be silent of.* Yes you had best so, for your wounded and dead men will preach your victory contrary to His Excellencies owne Relation, which by Order of the House is to come in print, as fast as the fictions can be made ready for the presse.

Thus these good men beg for mayned Souldiers, in whose behalfe some Members were so foolishly devout, that *S<sup>r</sup> Arthur Haslerig* and *Mr Prideaux* (as we were this day advertised) moved the pretended House, that for as much as the poore wounded Soldiers were in want of Linnen to make Lint, they might have all the Surplices belonging to the Kings Schollars at Westminster, to supply their necessities; for (said *Sir Arthur*) this foolish Linnen would doe the poore Souldiers a great deal of good, whereas it does the Schollars no good at all, but a great deal of hurt. His worship knowes well what belongs to those Schollars, some of them having been slandered for making his speeches, who because they are the *KINGS Schollars*, must let the

the *House* have their Surplices, which at the next Vote will rob them of their Shirts.

MONDAY. Octob. 3.

Now you must thinke they are hard put to it when *Free-schools* must be taxed, and we expect all Cradles and Children at Nurse must likewise c're long send in *their* contribution, for they being innocents and unable to doe hurt, are therefore fit to be punished. But why they should fall upon their owne beloved Tradesmen of *London*, is not so manifest. For (as wee had intelligence this day) the Two pretended *Houses* made an Ordinance, that if the severall Companies of *London* did not suddenly pay in all Moneys behind for their Assesments, that then all the Lands belonging to those Halls and Companies shall be sequestred for the use of the Parliament. So that every single man being well nigh drayned, now have at the Common stock and Society it selfe, which is the most compendious way that these charitable Members may gaine all at a blow; for there is no reason they having given so much, should retaine any thing, though it be to buy them bread to keep them alive.

And as the pretended *Houses* have this Sovereignty over all mens estates, so their meanest deputies (if the Members so please) are Lords of all you have. Thus one *John Stanley* who is Purser to a Ship, was pleased to send his powerfull Warrant for Venison, in these very words, *These are to will and require you upon sight hereof to kill or cause to be killed one fat Buck of this season and send him to the George in Lymington so be sent aboard our Ship, and this shall be your Warrant.*

To M. George Rodney  
Master Keeper, or to any  
of his under Keepers.

per me John Stanley.

But this mighty gentlemans *stollen Venison* will not be sweet, when *Gregory* shall demand his fees, which now he hath too long expected. And 'tis full time he were put in practise, for

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every single Corporation will encroach upon his office, especially the good Governour of *Southampton* Master *Murford*, who this last week (as this day we were certified) had a full Commission to exercise Marshall Law (and hath therefore made the Earle of *Southampton*s House a common Gaole) on such Delinquents as his Mightinesse shall think convenient. By vertue whereof he sent abroad his strict Warrants, commanding all Villages near unto *Southampton* to assist him with men and money in fortifying the Town; among whom the Tythingman of *Stoneham* was converted before him, for negligence in execution of his worships new Warrants, whereupon *Murford* said unto him, *Sirrah, if the King send to you then you can presently goe, run, and ride; but when I send, you will not step a foot, but sirrah, when I speake the word hereafter Ile make you fly, or you shall hang for it.* In imitation of whom, his owne Subcommittee *Richard Major, Paul Mercer, Peter Legaye* and others moved very eagerly at the meeting in *Southampton*, that the Kings Proclamation for non-payment of Rents to Rebels, might be burned by the hand of the common hang-man at the Market place; but were prevented by the good old Mayor of that Towne, who hath sufficiently smarted for his loyalty.

And truly that Proclamation must needs displease the Rebels; becaute it loppeth off their power to doe mischeife, for His Majesty taking notice, that by severall Proclamations, bearing Date the Eight Day of March last, and the Seventh Day of April last, He had published His Resolution to grant out Commissions for the seizing of the Goods, and Sequestering the Estates of all such persons who are in Rebellion, or doe assist those who are, to the intent that such their Goods, and Rents, may be safely deposited, untill such Time as the Offenders can be brought to a Legall Triall, which shall speedily proceed against them as soone as they can be apprehended and delivered into the hands of Justice. Since which time it hath pleased God so farre, and so eminently to blesse His Majesties Armies; that He hath againe reduced severall Counties to His Obedience, which were for the greatest part, if not totally possessed by the Rebels; And considering therefore that it is very  
probable

probable these said Proclamations were kept from the knowledge of His Majesties good Subjects of those Counties, His Majesty hath once more thought fit to publish the same, and doth hereby straitly charge and command all His loving Subjects of what condition soever, as they will answer their disobedience at their utmost Perills, That they pay no Rents or Debts which now are, or hereafter shall grow due to any Persons who either are, or lately have bene in Rebellion, (and have not since submitted themselves to His Majesty) or to any such who adhere to, or assist those who are in Rebellion, and that they presume not to receive any Goods, Money or Stock in trust for any such Persons, but that they faithfully accompt, and pay the same to such persons as either are, or shall be intrusted by His Majesty for that Purpose, and His Majesty will proceed against all such Persons who shall wilfully, and peremptorily disobey Him herein, as against Persons notoriously disaffected to His Majesties Service. Which Proclamation His Majesty commandeth to be read in all Churches and Chappells throughout the Kingdome.

TUESDAY. October 3.

Nor did His Majesty republish this Proclamation, till He saw the Rebels tyranny over all His good Subjects, in such unheard of Taxes as will not leave them power to buy a morsell of bread, which will better appeare by a most cruell warrant from *Puresfoy, Hales, Albot* and the rest of the Rebellious Committee at *Coventry*, in the words following.

By vertue of an Ordinance of the Lords and Commons in Parliament authorizing us: These are to Charge and Command you forthwith to Taxe and Assesse upon all the owners and occupiers of the Lands, Tenements, Tythes and Hereditaments within your Constablerie, weekly the summe of Twelve pounds ten shillings. And the same to collect and pay weekly upon every Saturday at the signe of the Swan in Warwick unto Serjeant Major Pont, or his Lieutenant or Deputy there. The first paiement, to be made upon Saturday the fifth day of August instant. And of this you are not

(556)

*to saile. Given at the City of Coventry this first day of August,  
Anno Dom. 1643.*

To the Constable, Churchwardens, and  
Headboroughs, and other Inhabitants  
of *Bidford*, and little *Dorington*.

Now you must take notice, that this weekly Taxe of twelve pounds ten shillings from *Bidford* and little *Dorington*, is above the value of all the Land in both those Townships, for the utmost extent of all the Land there, is but 640' *per annum*, with Milles and all, according to the rate of 10' a yard land, with house-rents and inclosures, being as high a rate as ever it was lett at in the dearest yeares. So that these good Commonwealths-men do charitably demand a small Taxe of more then you are worth; and as they tooke All you had for a *Twentieth part*, so now they expect to have more then All: and this they say is done according to an Ordinance of the Lords and Commons.

And yet all this is too little to sustaine this Rebellion, (such small pittances being spent as soone as gotten) wherefore the Faction have dispatched Emisseries beyond the Seas, to borrow no more but three hundred thousand pounds; And because their Agent tels them no Forreine State will sufficiently confide, they are extreame fervent to procure that little remnant out of private Zelots purses, to be repaid againe upon the *Publique faith* of *England* and *Scotland*, which doubtlesse will be obtained, because the security is so honourable and certaine.

WEDNESDAY. *October 4.*

You see what shifts the *Members* are, put to for money, which it seemes is of such present and absolute necessity, that *Sir William Waller's* Troopers have tooke leave of their Master for want of pay; insomuch that the good Knight himselfe is ready to bestow his Commission upon the pretended Houses, unlessse

unlesse they meet him halfe way with a convenient summe of certaine thousands of pounds. Nay (to the grieve of all good people) his owne deare Spouse the Lady *Waller*, hath tooke it so to heart, that she dispatched her Warrant to the Court of Guard neare *Tyburne*, commanding all whom it may concerne, to stop any Horse-men who may be suspected to have beene lifted in Sir *William Waller's Army*. This Warrant a Gentleman of good credit saw this weeke, which you must suppose was drawne up at the Honourable She-Committee, which is now full of feares and sadnesse, lest that good fat man Master *John Pym* should loose his vote, by going to Master *Hampden* upon some earnest businesse.

But it matters not much what becomes of *Waller*, so that his Excellency keepe up his credit, who hath now found out a most compendious way to recruit his Forces, by pillaging Sir *William* his deare corrivall. For (as this day we had certaine advertisement) there being some Troopes of Horse raised by Order of the pretended House of Commons for Sir *William Waller* in *Hertfordshire* and *Middlesex*, it was ordered by the Close Committee that those very Horses should be given to his Excellency and not to *Waller*. Whereupon there grew such warme disputes, some tugging for their Generall, others for Sir *William*, that they are scarce cold yet; the two Orders of the Close Committee and pretended Commons, being fiercely urged one against another. And how Sir *William* will digest this great affront, I shall tell you when I know his Ladies will and pleasure.

And thus hardly is poore Sir *William Waller* used, notwithstanding he tooke the Covenant the day before. Which I must tell you is so terrible to tender consciences, that Master *Nathaniel Fiennes* (it is wonderfull strange, but yet it is true) refused to take it, so as the Members were glad to give him and Sir *John Frankland* time to resolve themselves. Nay, this they did, though Master *Coleman* (a most admirable bold *Levite*) had told all the Army on Friday was sevensnight, that the Covenant was the Parliaments sword and buckler, for when (said *Coleman*) the Cavaliers shall see you come armed with a Covenant,

*nant, they will runne, runne, runne from the presence of the Lord of Hosts. One thing I cannot passe (since we are upon the Covenant) and that is Alexander Hendersons odious carriage against His Sacred Majestie, when the pretended Houses met in Saint Margarets Church. For notwithstanding His Majestie out of His Royall Clemencie vouchsafed Master Henderson many personall favours, both heretofore in Scotland and lately here at Oxford; yet this ungratetull man fell most disloyally to inveigh against His Majestie in a set Speech, slandering His Majestie as disaffected to Peace: For (said Henderson) we were slighted and scorned when we were at Oxford, We used all possible means by Petitions and otherwayes, to perswade the King to Peace, but He would not hearken unto us, but suffered us to be fooled and delayed with delusive Answers, notwithstanding all His promises in His late Declarations; with a deale more of such bold disloyall language as no honest man will dare to repeat. And on Monday last at a Common Councell hee made another Speech, to let the Citie know how sensible the Scots were of Englands sufferings, for remedy whereof he did assure them a very considerable Army would come out of Scotland to their assistance; but not (said he) come as they came last time, to doe their worke halfe way, but to perfect the worke of Christ in a thorough Reformation. Wherefore he desired them in the name of Christ, to open their hearts and purties to the loane of an hundred thousand pounds for advance of the Scottish Army, and they should have the Publique faith of both Nations for security. But whatever the reason was, neither Scottish nor English Rhetoricke would prevaile, the Citizens still replying, that they had no money if it would save all their lives.*

THURSDAY. October 5.

Now because their Contributions are shrunk up, they recurre to old wayes, of forcing all money that they can possibly learne is in any mans hands; for which end (as by Letters it was this day signified) they have begun a strict search into all Scriveners bookes, desiring onely to know where money lyes, and



and then they will either borrow it, or upon refusall prove the owner to be highly disaffected for offering to have so much ready money, when the Common Cause was in such absolute necessity. And though they are the greatest Monopolizers the Kingdome ever knew, yet have they the face to raile at others as encroachers on the Common-wealth; particularly Sir Nicholas Crispe, whom they usually stile the *Copier as Patentee*, and a man guilty of murder; but how farre hee is guilty you may please to take from unquestionable evidence, for on Monday last at a Court of Warre (where the Earle of Forth Lord Lieutenant Generall sat President, the Earle of Dorset, Earle of Bristol, Earle of Northampton, Lord Andover, Lord Dunsmore, Sir Jacob Astley, Sir Arianus Aston, Sir William Brunker, and Sir John Byron were present) it was there openly declared, that In the cause there depending against Sir Nicholas Crispe, concerning the death of Sir James Enyon Knight, slaine by the said Sir Nicholas Crispe, in a Duell in September last. The Court being informed that an affixe was duly set up upon the Court-House dore, according to their order of the 28 of September last, and the affixe taken downe and brought into the Court, and Proclamation being made, and no man appearing against him according to the affixe; the Court proceeded to their sentence in manner following: that is to say,

*That although the Court doth condemne all manner of Duels, and utterly disallow them, yet in this particular case of Sir Nicholas Crispe, in consideration of the great injury he received in his owne Quarter, and how much he was provoked and challenged, the Court hath thought fit to acquit him from any punishment in this Court, and doth leave and recommend him to His Majesties mercy for His Gracious Pardon.*

Nor doe they strive only to blast a mans good name, but by their pretty fictions to rob him of his life, and as their occasion serves to make him alive againe. Thus Master Warren a Citizen of London is first printed to be slaine at Newbury, and afterwards (forsooth) taken prisoner at Cyrencester, when indeed he was in the Kings Troop pursuing the Rebels to Newbury, where he saw many of his neighbour Citizens dead upon

ed the ground; among whom Captaine *Hunt* a Confect-  
maker in Saint *Mary Woolchurch*. This *Hunt* was the first  
that committed Sacriledge on his owne Parish Church (after  
*John Pears* Order for defacing of Churches) pulling downe  
the Crosse from off the Steeple, the Crosse from off the Kings  
Crowne over the Font, lopping off the hands and pulling out  
the eyes from the Tombes and Monuments, cutting off the  
Cherubins wings placed upon the Arches, and (which both  
Christians and Jewes will abhorre) blotting out the dreadfull  
name of *G O D* as it stood over the Commandements in He-  
brew, Greek, and Latine. In this *Hunts* pocket were found  
his Watch, his Commission from the Rebels, with an Assesse-  
ment Roll of his Neighbours of *Hackney* Parish, besides 10<sup>s</sup> in  
money which the Souldier had who stript off his Buff.

FRIDAY. Octob. 6.

But though Sacriledge be so punished, *Lying* they thinke  
hath prospered better, which is the way now in fashion to get  
in Contribution. Nay, the pretended House of *Commons* was  
very pressing, that the Lords in all hast should take the Cove-  
nant, and their great argument was, that *the Citizens hereby*  
*would be brought to lend some money*, an excellent resolution to  
quiet a tender conscience. And to quicken these heavy Citi-  
zens, their Orators have produced a *Bull* from the Pope, wherein  
all Catholiques are encouraged to this warre, purposely to de-  
stroy the Protestant Religion, & the City of *London*. But con-  
sidering men see through this Pageant, so as it will heale their  
wants no more than the plaister from the *Plague-sore*, which  
(many thinke) was the same mans invention; and learned  
Sir *Robert Harley* be full of indignation, till all the world see  
this *Bull* in print, though they are sure to laugh at it. And that  
the Citie may have plenty of strange things together, the Fa-  
ction made a fine new Witch, borne and brought forth at  
*Newbury*, which (you must know) was the true cause why so  
many Trayned bands lost their lives, and this Witch (for cer-  
taine) they saw walke upon the water, being as light-heeld as  
any

any of the *She-Committee*, and had an impenetrable skin till a faithfull Shoemaker scratched her on the arme, by which meanes they put a Pistoll to her eare, and so discovered her to be a *Malignant woman*, that is (said Master *Peard*) a *Witch* or *Sorceresse*. So this *Witch* being killed (before she was borne) their victory went on bravely, and will certainly increase as long as there is a *Close-Committee-man* or Lecturer in *London*; Insomuch that their money-Orators repeated their *Newbury*-conquest over and over againe, as this day we were by Letters certified.

And if you would know where all the Rebels fine Histories are compiled, you must inquire for one *Bellamie* a Bookefeller, at the three golden Lyons neare the old Exchange, whose shop is the *Medley* and *Brownists Nest*, whither all the Brethren flutter with their New inventions as fast as they are minted, as being the most convenient place to convey their intelligence to scatter over the *Exchange*; the master of the Office great *Bellamie* himselve having heretofore been a very painfull Preacher, till sedition and Treason grew so publique and common, that it was not worthy his private Revelations.

But it is somewhat strange that these men of victory were so carelesse of their spoiles; for on *Auberne Chace* (a day after their victory and *Witch*) when they were pursued by Prince *Rupert*, they left behind them but seventeene Carts heavy laden with Ammunition and Victuall, three whereof were bullet, the rest wheat, and other provision, leaving there above one thousand sheep tyed by the leggs, two hundred wherof were restored to the owners, and the rest kept till they who have right to them shall come and challenge them; as the Neighbours thereabouts are ready to testifie. And certainly had they any title to *Newbury* fight besides lyes and impudence, they would labour to forget the day. For, to be beaten from their darling hill, and loose part of their Cannon, to steale privately away towards *London*, to be chased and sore battered in their flight by a body of Horse onely, and to leave their Carriages behind them, to be driven into *Reading*, and then not dare to stay in it, but leave all their *Cyreneester* Prisoners behind in the

Towne, and after all to suffer a part of the Kings Forces to plant themselves in *Reading*, are such demonstrations that His Majesty was Master of the Field, that no enemy but these Rebels would for shame make a question.

SATURDAY. October 7.

And as these at *Newbury* saved a remnant by their heeles, so did *Willoughby* of *Parham*, and the rest of the *Lincolnshire* Rebels. For by an Expreſſe we were this day informed, that Colonnell *Henderſon* marched towards *Horne-Caſtle*, thinking to come betwixt the Rebels and *Boston*, & ſo force them to fight; but feare marcheth too faſt to be overtaken, for they made ſuch halt that the Colonnell could not reach them; yet at *Horne-caſtle* he overtook eight Troops of *Cromwells* and *Willoughbys* Horſe, under the Conduct of one Serjeant Major *Aſcne*, which on the hill durſt not ſtand to charge, but moſt ſhamefully retreated, upon whom he preſſed, and put them to a confuſed flight, and had the chace of them above three miles; after that, he rallied his Troopers, ſecured the Infantry in *Horne-Caſtle*, with two peeces of Ordnance, ten Companies of Dragoons, and foure Troops of Horſe. After which he went with fifty Troops of Horſe to *Bullingbrook*; where he thought to have found their generall Rendezvouz with the whole body of their Army; but found onely fourteene Troops of Horſe in the fields, which when he thought to have forced to a ſtand, they ſhamefully fled in great confuſion into the Fennes, where they had their Hedges to ſkulk in (their old choſen ſecurity) and at a Bridge five Colours of Foot and two peeces of Ordnance, yet the valiant Colonnell put them to ſuch a ſhamefull confuſion, as he got the Standard, one hundred Priſoners, and divers killed, being all ſo frightened, that they never reſted untill Horſe, Dragoons, Foot, and all had got through *Boston*, but whether now their feare hath driven them he could not tell, but hopes e're long to have another fight of them.

But thoſe in the Weſt, I meane the Rebels of *Dartmouth* (though now wee muſt call them by a better name) had no ſuch,

such liberty to fly; whence by an expresse brought to His Majesty by Master Gyles Porter from His Highnesse Prince Maurice, It was this day certified, that the Prince resolved to have fallen on the Towne upon Monday, Tuesday and Wednesday last, but was hindered by the raine which fell in abundance those three dayes together, yet on Thursday His Highnesse fell on with so much resolution that the Inhabitants quickly sounded a Parley, which presently produced these following Articles.

1. That the Towne of Dartmouth with the Castles of Dartmouth and Kingswere, and all other Forts and Fortifications about the same Towne, and all Ordnance, Ammunition, Armes, Ensignes of warre, Horses of service, with the Ordnance in all such Ships as have shot against the King in this present service, and all other warlike provision whatsoever, shall be surrendered to Prince MAURICE for His Majesties use and service, immediately after the signing of these present Articles.

2. That the Garrison shall march forth to morrow morning by eleven of the clocke (the Souldiers carrying their Knapsackes and wearing apparrell) at the North gate, or goe on Shipboard till they have a faire wind to carry them to the Isle of Wight, Portsmouth, or the Cowes. And that in the meane time a Guard of 100 men of His Majesties Army shall have the possession of the two Castles, but not to enter into the Towne untill the Garrison be marched forth, who are first to lay downe and leave their Armes at Guildhall, except the Officers, who are to march forth with their swords by their sides, but no other Armes, taking also their wearing apparrell; and then the Garrison appointed by His Highnesse is to march into the Towne.

3. That the Prisoners of His Majesties Army, or others imprisoned for His Majesties service, shall bee instantly released.

4. That the Booke of Common Prayer, established by the Law of the Land, shall be freely exercised within this Towne, and the Precincts thereof, without any depravation or irreverence by any sort of Sectaries.

5. That all the Inhabitants, Officers, and Souldiers, Mini-



fers or others, that are now resident within this Towne, shall have His Majesties free Pardon, provided they sue forth their particular Pardons, within three moneths after the date hereof.

6. That all within the said Towne, Ministers, or others, shall enjoy their House, Goods, Chattels free from Plunder, or any manner of violence; and that whosoever hath any dwelling in the Countrey out of this Towne, shall have liberty to goe home to their Houses, and enjoy their Goods quietly after the date of these presents for the future, or else goe freely whither they please: And the Owners of all Goods in the Ships now within the Haven, shall have the liberty of free trade in all parts beyond the Seas now in League with His Majestie.

7. That the Towne shall enjoy all former Charters, Liberties and Priviledges whatsoever, and that it shall be governed by the Major and His Brethren as formerly.

8. That no Oath shall be put upon any in the Towne to compell them to serve against the Parliament of England.

9. That especiall care shall be taken of all sicke or hurt men left behind, and upon their recovery they shall have their Passe to repaire home, or to continue here in service if they please.

10. That the Towne and Inhabitants of Kingswere being a member of the Port of Dartmouth, be also included in these Articles.

11. That the Ships now bound forth to Sea in voyages, shall have onely a competency of Ammunition for the present voyage, and the rest to be for His Majesties service.

All which Articles were justly performed by his Highnesse, into whose hands the Towne was the same day delivered for His Majestie, which hath so ordered His Majesties affaires in those parts, that the Prince is comming with a good strength towards His Majestie, for the further dispatch of His affaires in these parts, there being little need of any Forces in the West.

The Rebels Designe going thus backward, casteth them on the reliefe of their Brethren of Scotland, whose aide they have hitherto so mightily implored; And for a tast they have sent before them into England their Messenger, (a pretty sweet Pamphlet

Pamphlet called the **SCOTTISH MERCURY**) who sayes in  
 plaine English, pag. 3. That he is come to take part with Mercu-  
 rius Britannicus and his friends. To take them therefore all  
 Twelve together, for so many they are this weeke: First they  
 say, That the King lost 1400 men at Newbury. (It was 5000  
 this day fortnight, one weeke more will shrinke it downe to  
 to Truth.) 2. That at Newbury the Parliament Forces got  
 ground of the Kings; (indeed they did backwards.) 3. That  
 not above a fourth part of the Parliament Forces were engaged  
 in the fight, (the rest were in hedges, or ran away.) 4. That  
 more personable men were slaine on the Kings side then on theirs,  
 (A Citizen borne should be a handsome man, his father com-  
 monly is so.) 5. That the Parliament Souldiers had all the  
 pillage of the field. 6. That both sides had the pillage of the  
 place, (you two must agree before I answer.) 7. That the Divines  
 in the Assembly can shake hands and dispute at the same time,  
 (that's halfe a lye, they cannot dispute.) 8. That the Serjeant  
 Major Generall of the Kings Foot was slaine at Newbury, (this  
 is the fourth time you printed Sir Iacob Astley dead.) 9. That  
 it is a meere fiction that the Kings Forces are now in Reading, or  
 doe fortifie the Towne. (Sir Iacob will give it you under his  
 hand.) 10. That a Captaine sayes he is sure he shot the Earle of  
 Cleveland dead, (the Earle desires to know that Captaines  
 name.) 11. That Sir William Waller hath 2000 Horse  
 and 2000 Foot, besides those that are to follow, (Hee sayes  
 he had five thousand, but now you must abate him a Cipher.)  
 12. That the King marched from Newbury on Thursday mor-  
 ning (to follow His Excellence) 13. That though the Cava-  
 liers at Oxon have sung Te Deum for a Victory, yet the London  
 Malignants had no feast for it (you have robb'd them so, they  
 have not bread to eate) That Doctor Gouge made a heavenly  
 prayer for the Covenant (He hath money to loose) 15. That  
 the Earle of Peterborough is certainly dead (this Earles father)  
 16. That Parliament souldiers gave many their lives and had  
 onely their swords (you had the blade while wee had the hile)  
 17. That Parliament souldiers got above two thousand Pistols  
 (they were bullets, friend) 18. That the Parliament Divines  
 agree

agree upon their owne Latitude in Divinity ('tis such a Latitude as includes all Religions') 19. That they will alter no materiall part of Divinity (then the Creed and thirty nine Articles are not materiall) 20. That the Cavaliers fell most fiercely upon the Trayned-bands and Auxiliaries (why did His Excellency put them upon the worst service?) 21. That the Scots have raysed an Army of thirty three thousand (Raised thirty three thousand? of what?) 22. That the Marquesse of Newcastle hath cast up batteries within Muskec shot of Hull, but to no purpose, And 23. That they have sent horse out of Hull into Lincolneshire and doe not doubt but to winter in Yorke, (because the Marquesse will winter in Hull) 24. That Sir William Waller hath above five thousand Horse and Foot (as appears by my Ladyes owne Warrant) 25. That there were but eight hundred of the Kings Foot left. 26. That the Kings Foot had equall pillage with the Parliaments (all but eight hundred did rise up to pillage after they were killed) 27. That Major Skippon tied out three horses by riding up and downe at Newbury (He fetch'd too great a compasse about) 28. That many Crucifixes were found among the dead bodies of the Cavaliers (besides two thousand of popish Bulls) 29. That his Excellencies Forces were in such want of meate and drinke that one gave ten shillings for a quart of Water (the Battaille was fought neare the riverside, you should Remember) 30. That certaine Troops of Horse were coming to keep Barwick for the Marquesse of Newcastle, which made the Scots put a Garrison into it (O Sir, that will not serve to excuse your breach of Pacification) 31. That all Prisoners that were taken at Cyrencester are now in Windsor (Nay, you were in hast and left them at Reading, and they alas are come to Oxford) 32. That not 100 of the Train-band are missing, (then all besides 100, you had no need of.) 33. That the Kings Expressions in His Declarations are Royall reproaches. 34. That the King granted out His Warrant at Newbury for healing the Parliaments wounded men, onely that they might be more tormented, (this is Britannicus.) And then they conclude, that there was a Witch in the Kings Army who was so free, till a Souldier shot her dead with a buttson. You need feare no buttson, though 'tis impossible you should escape the loop,

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# MERCVRIVS AVLICVS,

Communicating the Intelligence and  
affaires of the Court, to the rest of  
the KINGDOME.

*The Fourtieth Week.*

SUNDAY. October 1.



He name of Captain *Fule* or *Fewle* mentioned the last week, is thought here at *Oxford* to be, the most generall Genius, or name of all your Rebelious Captains, who are by the *Diurnall*, *Mercvrius Britannicus*, the lying *Continuation*, *Information*, *Scont*, and the rest of the paper Pot-gummers highly commended, and with the Authors, are weekly fools in print, for they talk, and speak, and write such horrible, coarse stuffe, yet dyed in Parliament colour, so that the Devill will make himself a suit of it, if it be not Voted against, for though their Peropus Pamphlets be cold, and thin of Wit, yet they are full and thick of perpetuall lyes, slanders, false invectives, and in answer to them a word will not serve, for that's enough to the wise, but not to fooles; and first to fool *le Grand*, or no fool like the old fool (for they blush not to be called *Rebells*.) and this is the Earper of all lying Pamphlets, or the Weekly Calender of pure Coxcombs, the Perfect Diurnall.

*Heil it a new antient*  
*and W & makes his own Gggg to be 2:40es* Wee

Wee are in the first place largely informed of the taking the Nationall Covenant, as if they could not be sufficiently Rebels, unlesse they made God the author of it, and so instead of Unity, Peace, and Concord, they resolve, that the *Scots* shall play the Devils heer and make us swear to joyn with them, and act the same parts of Rebellion, as they shall teach us by their familiarity with the Spirit. I wonder that your Citie Bablers should insift in opening the point so largely, and to presse it in their Pulpits harder then their Cushions, but their proud Hearts have begot in them habits of setting out any thing tending to Rebellion in *Scotch blue* colours, so that as it pleaseth M. *Purcell* the Priest, all things shall be painted; It may be the Pope will get this Covenant to be painted in his Palace, as an excellent fententious Picture of Rebellion, with this motto, *Tantum Religio, &c.* No Religion but Rebellion, and M. *Hinderson* by Scottish Logick, thought to have proved them to be Conventicle tearmes, That as there is no sonne without a father, so no Religion could be pure and spirituall, without entring into a holy Covenant of Rebellion, but it being not the Scottish manner to speak truth plainly, but to call a river a dike; he termed this vow and covenant, A firm agreement for the gude of the Kirk of both Kingdoms; and the shuffling us both together, that wee may be one pack, and the Knaves may lie together above the King and Queen, a pretty cunning Covenant.

But now we must take the matter in hand, which (as we are informed) the *Essex* Rebels cannot doe, and that is their pay in money, but indeed I thinke they were paid so well at *Newbury*, that some will never need any more, and those who are behind-hand with their pay, will come away, and desert such a barren Cause, which yeelds them neither money nor credit; tis thought heere, that the City Springs are dry, and the Publike Faith will not afford a Souldier his dinner, therefore Sir *VVall* and his *Excellence* may cry aloud *Firmus post numerum*, after we have got money we shall get Valour enough, and therefore without money, I nor my horse can win the Bayes which I brought into the Parliament House, it cost me two penie of an Herb-woman.

What thanks the Parliament doth give unto his Excellencie, is known by the Diurnalls Relation, and Saint *Margaret* Teachers at *Westminster* are all his Chaplains, to magnifie his victories, when he can get them, but tis thought heere, that somewhat hangs in his light, that he cannot see how to doe it, and the conceit is, That a word beginning with a C. puts out his seeing.

This day Doctor *Eastly* had a letter shewed him, wherein he walked invisible to *Oxford*, and nothing was seen but his hand, and yet he is call'd one of the rotten members amongst the Divines, thus Schollership (for he is known to be a learned Divine) must be a malignant, and turn'd out of the service of the Church, while the Priest's of the Times, rayling to Trayterous Tunes, are the Pillars thereof, but such people, such Priests; that preach nothing but what is ordered by the Commons, and fast to invent lyes, but they are leane ones, yet very pleasing if they rayl against the Kings most Sacred Majestie, whom in their Charity, they will not pray for, while we at *Oxford* heartily desire the Devill would take all such Rebels, both Preachers and people to his mercy.

*Monday October 2.*

As for the Broad Seal, which it is certified they have our lately in form and fashion like the other, it is as much for the good of the Kingdom, as their fine Lottery was for the bringing in money upon the Publike Faith, but let them take heed the cutting of this Seal doe not cut somebodys throat; can the King have nothing left in his power? they had best write, Be it known unto all men by these presents, that the Commons House, and all adhering to them are bound in allegiance to our Sovereign Lord King *Charles*, never to resist his power, or to cherish any disloyall Rebellion against him, and then they may in witness thereof, seal it with this counterfeite royal Signet, otherwise it is but forgery, and doth shew that in Power they would all be Kings; and wee hear for certain, that *Pine* writes now, The Second yeer of His Reigne, though we

Gggg a

heere

heere pittie his Princship, and pray for King *Charles*, an offence every where else but at Oxford amongst his truest Subjects.

But what need they stick at taking away the Kings Seal, when they have usurped power over his Navie, and we hear by the advertisement of some letters that come hither to Oxford, that there is a private Navy of ships ordered to attend at severall Havens about England, that when the Close Committees and the rest cannot delude others with tricks and juggling devices, for the maintenance of this warre, they shall leave making of Speeches, and for fear of defiling their Breeches, take ship and be gone, to exercise their zeal in forreign parts, and how shall they then settle the Protestant Religion, when they run away from it, and desert the Cause.

But yet they have some courage left, as long as the City hath money to pay the *Scots*, who as letters doe informe, dated the Twentieth of the last Moneth; are comming Horse and Foot, besides Jockeys and Pages, to the number of 30000. and this is for the service of this Kingdome, but indeed to serve their ends, and that poor Jocky, who became a Gentleman, by begging of the Father, King *James*, may now get golden thanks of England for comming to fight against his Son, King *Charles*.

What your Lord Major was formerly, wee know very well, and therefore it is no noveltie, but what he is now, whether hee be Fish or flesh, or of what Company, wee have heere no certain Intelligence, and the reason was, Because the Lions and Camels that did formerly make Speeches on my Lord Majors day, are now silenced for Malignants, and rather kept close in Guild-Hall, or demolish'd for City Idolls; But yet it is likely, as far as wee are certified by Letters, That if the City of London should be plundered, according to their desert, the Majors that be kicking, and refractory to Obedience, would be bridled, and made for to doe Obeysance unto His Majesties great Horse.

Letters moreover certified unto us, that Sir *William Breereton*, and Sir *Thomas Middleton* (the last, a very hard, though not a hardy man) have besieged *Shrewsbury*, and if they had not in good



good earnest slighted from their horses, and untrussed their points, they had made a *Fowle* businesse of it, but it is thought they have got a great deal of credit; but other Letters affirm, That they could doe no good upon the Towne, whereupon Sir *Thomas Middleton* curst his Fates in Welch, and the other Knight and hee, agreed to abuse the Parliament as others had done; for 'tis but writing a Letter in a *Fowle* draught, and then some witlesse *Mercury* will presently draw out the face of a *Victory*, as lying and impudent as their own.

But yet one thing was this present day certified in a merry Letter to a Friend neere; Shewing, That all your *Mercuries* conspire together to be exact Trayters in their language; and that after men are hanged, as Master *Tomkins* and Master *Chalmer* were at London, the indulgent Nurse of this Horrid Rebellion: or after any have been plundered, as Malignants, these Paper-plagues, or scribbling Hang-men doe execute them again in their rayling Lines; and that they lie a bed to Invent Lies against the Cavaleers, Then comes forth *The Complaint of the Citizens of Bristol, Exceter, and the Western parts, of the Inhumane cruelties, of the cursed Cavaleers*, with now and then a new Plot, (like that of the Taylor in the ditch) which presently is Voted for truth, and Published by Order of the House of Commons; these feed well, and their Cloaks nere blush for them, while they shoot their poysonous Arrows (rather Fools Bolts) with a quick but weake fancy, as if their Mothers were all Shrewsbury women, and their fathers born in Gotham, who have travelled by Hungerford (a hungry Town, the Rebels can witnesse it) and so came home by *Non-saten*, which makes them such hungry Satyrists, and rayling fooles.

Amongst other Intelligences, me thinks it is very strange that that *Londoners* are so hard-hearted to themselves, that they will sooner confesse themselves to be Cuckolds, if they were put to it, than allow themselves to be beaten at Newberry; but since we are informed that they lye still, and especially those that are returned to London: or give out most fearefull reports of their



valour, and how we were killed by them running away, that is, they run away, and when they were gone, they killed us, for so at many other places, at three or five miles distance, they shot backwards and killed us, running away themselves; and whereas it is certified that his Excellencies Army is somewhere (tis no matter where) for wheresoever they be, it is known there were never such a foolish rout of Rebels, that when they get their pay, (though indeed they deserve hanging) yet they will fight for Bread and Cheese, and bee put off with continuall hope of payment, yet never get it untill they meet with a Troop of ours, who are commonly Gentlemen, and in consideration of the losse fortunes of your Lord Generalls Forces, doe give them their pay, though it bee with a Poll-Axe: neither have the Kings Forces took Reading as it is supposed, only they do intend to stay there this winter; and to make it more apparent, they will begin to fortifie the place more strongly than formerly, that so your City trained Bands may find warme entertainment if they come, for they were so cold in their stomacks heretofore, that had not your City sent them Bread and Cheese by an Order of Parliament, they would have done lesse service than they did, for I know nothing your London Boyes can be fam'd for, but their eating more than their fighting.

*Tuesday. October 3.*

It is certainly related unto us here by the newest Information, that *Hull* hath been valiant and true to the Parliament, which is a wonderfull thing in York-shire men, who doe commonly shrink in the wetting, or in the beating; but for the raising of the siege laid unto it by the Marquesse of New-Castle, I know not how that report came about, but some dreame of victories and advantages, and when they wake, they finde it nothing so; *Bristol* was often redeemed, and many other Townies; and Letters were sent, and Thanksgiving made for great Deliverances, and

so they thank God for nothing, and fill the Diurnalls with good Newes, but to their comfort we heare none here: for all the west Countrey hath forsaken their stubborne humours; and have now left distinguishing, and doe absolutely stand all for the KING.

Which KING, as we understand by Letters, and all other Passages, it is intended shall be compelled to finde the Citizens fire-wood this winter, who though they have been hot enough already against him, yet it is Ordered that the Kings Woods shall be cut downe, as his Deere already have been killed, and so the Citizens shall all prove themselves of a Bastard kind, who warme themselves by others fires; and because no Coale can bee got from Newcastle, they will downe with the Woods, as they would with the King, and use him as they doe Wards, whose woods they cut downe in their minoritie.

There was also (as we heare) an Order made by the Committee, to sequester the estates of Papists and Delinquents; whence observe, that all they aime at, is the estates of men: is it not enough to shed blood, but they would make all the Kingdom beggers? but let them take heed, for if they doe not send their Trunks before hand to sea, they may be blowne up by the powder of their owne policy, and forc'd to save heads by their heeles, by running away.

The Scots comming is the great expectation of all the rout of Rebels, but they will not set forth the true occasion of their advance, for either (as wee heare) they come for *England*, or themselves; but not for *England*, unlesse it stand for so many thousand pounds, set downe in Cyphers with a figure of *I.* which signifies a Scotch Generall: but the vary truth is, they ken well, that *England* is rich, and they in King *James* histime begged the Leads of the Church, and therefore they care not how poore they make the Church of *England*; that it may be reformed to the pure poverty of the Scottish Kirke, while the Clergie shall bee governed by white Beards, or doting Elders, that conspire against the Church in a spirituall manner, as the Elders did against *Susanna*.

In former times non-sence was at Oxford called a *Bull*, and so may we call all the Relations of the Parliament, written *Bulls*, especially that, which we heare doth credibly report of a Bull that slept all the dayes of two or three Popes, and is now revived againe to the terrour of England: surely this was a sleeping Bull, or they are lying Gulls, that report it: yet it is also reported, that the Popes Bull hath beene brought to the stake: a meere invention of some Bull-head *Mercurian*.

Wednesday. October 4.

But Lord how the Members absent from the House are punished with Orders and sequestrations of their goods. Alas! what revenge were it at Oxford to threaten your round pretended Major, to call somebody Cuckold, and all that oppose the King to brand them with the infamous name of Traitors? it is to as much purpose as their Orders against Names in the absence of their parties.

As for the great thanks given to all that had a hand in the late Rebellion, ordering that their service should be Registered as an honour to them to posterity. The Relation was with us at Oxford a wonder, that Treason (though indeed it prospered not) should be called honour; they have no honour certainly (in my opinion) that seek it in fat wealth, and spilt blood dishonourably; you may aswell call a Pudding honourable.

Yet there are fellows (I name no body) out-sides of Gentlemen, who are sick of the consumption of the purse, and the Pox, Animals without rationality, of whom wee could make meere flesh men if they were here at Oxford, for all they write is so absurd, these lye a bed for to begger lyes, and whilst their bones crye *peccave* in Diseases, they are penning a

Pamphlet in short sentences, and all short of sense or wit, and score up all their flashes and fleers on the margent, for like a foole he will be answering before he understand the matter: but because I will give him some matter to worke upon, and line enough if he would use it to a wholesome purpose in some Garret, I will therefore afford him some intelligence this weeke, which I conceive is very true, though it will not bee pleasing to him nor his Tribe; Friend, know that Prince Roberts Dog did this weeke pisse in his Masters shooe, I would have you sprinkle it in your weekly Chronicle, it will smell the better, and may passe amongst your other dog lies. It is most certainly proved here at Oxford that all that take up Armes against the King are to be concluded Traytors, and if they bee taken prisoners shall be included in Bocardo or the Towhe prison, and you that write against the King are the worst Traytors, and Parliament Dogs that barke against your sacred Sovereigne, ergo, you ought to be hanged, and so you will be if you leave not your rayling; but this you will say is no newes, for you have deserved it, and your Clergy cannot nor will not save you, and therefore I will leave you to Tiburne to make confession there how much you have wronged your good King, whom you have not wit enough to praise according to his high merits and perfect goodnesse. I should honour you too much to write your Epitaph, yet two lines I will give you.

Your Britaines Mercury of the Pox did dye,  
He liv'd by lying, and dead here doth lie.

But the Scots (we heare) have to make their good intentions more apparent afforded you some reasons for assisting the Parliament, though they are bound by their naturall allegiance, and many thousand pounds a stronger obligation to them then loyalty not to trouble England. But view their reasons which are hardly cleare and good; first, their controversie is betwixt the Lord Jesus and Antichrist, Lord Jesus thou dost suffer in being made a Patron of Englands Rebellion. Then they tell us of many kindeneses which we have done them formerly, be-



sides the payment of three hundred thousand pounds, here they flatter and mocke us with disbursing so much money, and giving them for breeding this warre. Then the common danger redounding to both Kirkes, and their advantage by their unity. The danger is that the common Prayers should be read in all Churches, which all honest men doe and will maintain, and the advantage is that we should have the forme of Scotch Discipline imposed on us, and that they should tutor the Clergy to preach as their Northerne fancy doth give them, that is to flye from their Texts, and be ready to leape out of their Pulpits when they name Christ, as if he were coming in the clouds, and they were ready to meet him; there is one *Calamy* they say, and *Sedgwick* that can doe it exceeding well, and take by the Spirit like men that were little better then mad; and now I thinke of talking (for their Pulpit discourses are no better) there is one *Peters* is reported to have preached so many Sermons in London, that those who heare him are much affrighted at his uncharitable doctrines, for he doth with a loud voice tell them continually that all those who will not freely contribute to the maintaining of this Rebellion now on foot, and marching under their Lord Generall and Sir *Wall* shall be all without bayle or mainprise carried directly unto hell; and it is reported that a boy having heard him use these words often in his Pulpit, till he had worne them as thred bare as his Gowne was at Amsterdam, at his coming out of the Church askt him what cart should carry them to hell; that *Peters* is but the flout of every boy; and it is reported here that he confesed a Butchers wife of so many loines of veale that her husband misfing them askt his wife which way they went, and she by his perswasions confessing that she had at severall times sent them to a godly man, meaning *Peters*, he went and demanded his money, which being by him denyed, he beat satisfaction out of *Peters* bones: hence may be noted that *Peters* and all those Spirituall Preachers love the flesh, a loine of veale and the Butchers wife were no spirituall matters, yet he handled them better then ever he did his Text in St. Sepulchres Church.



Thursday. Octob. 5.

But to leave all these incurable mad men to be sent unto your Bedlam in London, we are here very glad to heare that the French Ambassadour is most certainly arrived, and doth now reside at Sommerfet house, the King and Queen doe both desire that he may be the happy meanes to settle peace in this Kingdome, and that *Pym* if he be sicke, for so we are certified by letters, may live to see the King againe, and by asking God forgiveness may dye in his bed, a mercy which he nor the rest do not deserve. This Ambassadour we know for certaine is an exceeding good Protestant, and therefore though they would not believe the King, they may give credit and be confident in the Ambassadour that he comes to make a Religious peace, which the King and his Subjects by so many Petitions for peace have so often in vaine desired.

But a merry fellow told me tother day that there was a Scotch Mercury that took upon him to reconcile me unto *Mercurius*, which he can never doe, for there is a Logicall difference between us, I have reason and understanding, but he is a meer Animall and a dull Asse, and this is such a specificall distinction between us, that no Scotch man can joyne us in an union, for I wil enter into no Covenant with such an Asse as he is, let him live in the City, and lye, we scorne his company, and would kicke him out of the Court; I heare moreover from the same reporter, that the Scotch Mercury doth call me brother *Aulicus*, but he is a thought so pure in his owne conceit, and since the Scots and we called another brethren, it is to be observed that like *Cain* and *Abel* the first brethren we have done nothing but killed one another as they did, and therefore I wil not trust my Scotch brother, they are all false loones.

We are certainly informed, (to spend no more words about the aforesaid Asse) for there is no hope of reconciling *Aulicus* and *Mercurius Affinus*, that *Was. Montague* was taken, brought up to London, and committed to the Tower, which we do not wonder at so much in regard the Parliament hath stuff all the

prisons with Delinquents, under which title they comprehend all that will not contribute money to defend their rebellious cause: how many Knights and Ladies have they plundered under this pretence the Lords know, and so doe the other pretended Houses of the Commons and the Committee.

St. Johns Colledge here in Oxford is very sorry to hear that the Bishop of Canterbury (as the Continuation doth report) shall be brought to his trial upon ten Articles of high Treason, and they desire the Parliament to consider these words, *Judge not lest ye be judged.*

Yet one thing more hath been credibly reported unto us at Oxford, upon which we cannot chuse but bestow a smile, which is, that the Trayned Bands (though indeed they cast lots who shall stay at home) doe intend to march out againe: alas poore feathered fooles cannot they keep themselves drie in their shops but they must needs come to meet our Army, and have such another breakfast given them as they had at the fight at Newbery: Well, let them take heed that although (as we heare) they have pulled downe Cheapside Crosse, that they come not home by weeping Crosse, their Hospitalls are filled with lame Souldiers, but if they will needs shew the valour of the City in running away, they had best come for a second beating, but I would counsell them to stay at home.

And to perswade them the more willingly to follow my advice, I will tell them of a strange thing that happened at the last fight at Newbery, after our Cannons had played a good while, and made a pretty execution amongst them (so that some were faine to run after their heads but could never finde them againe) we were (to tell you the truth) in great distresse for Cannon shot, so that we were compelled to charge them as we might, amongst other things a Taylors Goose was rammed into a Cannon, which being discharged killed a City Taylor, let them therefore take heed that another Goose doe not at their second comming murder another of their Companies.

Friday, Octob. 6.

This day in the morning there was a kind of a melancholy fellow observed to walke in a very discontented manner all alone, he often tore his haire, struke his brest, expressing thereby a great quantity of inward sorrow, the Country people observed his sad actions as proceeding from a distracted mind, but when he perceived that he had fit opportunity to follow the Divels advice, who did certainly thrust him forwards in his desperat attempt, he tooke the girts from his horse saddle, and on a tree that stood a little distant from the highway hangd himselfe, where being after discovered by those that went that way to market, there was found in his pocket these two verses written in a scrowle of white paper,

*The Divell to this sad end did me bring,  
Because I fought against my Sovereigne King.*

This Relation may serve to make others return to their obedience, lest the Divell tempt them to hang themselves, and to save the Hangman a labour: Let all people make good use of it.

And that you may know that wee can invent as good Anagrams, as that motto was *ut extra sic intus*, there are three several true Anagrams frequently spred abroad in Oxford which may be pregnantly applyed unto your *Isaac Penington*; The first is I can stop a King; the meaning may be this, that all the Kings Letters and Proclamations were by his pretended power stopped, so that they could not undeceive the people being by him commanded not to bee printed; afterward (and that may proceed from the danger he was in if the King should come) the other Anagram is, Got a pain in's neck, belike his pretended Lorship was afraid to be rewarded according to his deserts, though no time be yet past to consider his merit. The third Anagram was, Pagan Cit. sinke on, shewing the Pagan infidelity in not beleaving the Kings most true and royall Protestations, and therefore the Anagram concludes, sinke on, that

that is, sinke on in mischeefe untill he fall into dishonour in this world, and afterwards into Hell's deep Abisse.

We were by Letters this day advertised that the common people in London, especially the Brownists, and Anabaptists, do rejoyce very much at the fall of so many of the Nobility and Gentry who were slaine at Newberry: truth to tell and not lyes as *Mercurius* doth, many brave Lords and Gentlemen shewed themselves brave souldiers in that fight and have thereby gained eternall honour, while the Jackdrow Citizens ran away from the storme of bullets, and now of late the King to dignifie the Lord *Cottington* hath made him Lord Treasurer, and the Lord *Digby*, since the Lord *Faulkland* was kild at Newberry, is made Secretary of State, and besides his Majesty can create new Lords when he pleaseth, while you have none but Woodmongers and Cheesemongers, and I know not whom to be Captaines of your Rebellion, you are therefore like to be a goodly Company that by such unworthy fellowes are led out to fight against your King, when you come againe we will sing Roome for Cuckolds.

Saturday, Octo. 7.

But by all meanes I pray proceed in your bloody purposes and thinke upon nothing but warre, though the French Embassadour should come unto you as the Carthaginians did to the Romans with this Latine sentence well knowne here in Oxford, *Pacem vel Bellum affero, utrum vultis accipite*, I bring you peace or warre, take which you will, yet do you like the Romanes prefer warre before peace, for so you have hitherto done: and those petitioned you for peace were accounted foolish Malignants, and it may appeare you are generally resolved to be blood-shedders, and as we are advertised in letters, you blame the Kings mercy in not desiring the death of his Subjects, and granting a Commission for a cessation of Armes to be entertained with those whom you call Irish Rebels, as if we had none in England.

I would



I would not have any thinke that I am moved any thing at all at *Mercurius Britannicus*, for he is such a constant lye, that any that hath an ingenious spirit will not beleevè him: though he call himselfe a Mercury he was surely borne under *Saturne*, or in the dog-daies which inspire him with such a hot humour of rayling, tis pittie he is not stript and whipt and those publish these lying conceits following. First they tell us that the two Armies since the fight at Newberry have layn still: Most of their Army indeed do lye wounded in Hospitalls. 2. The right wing of our Nobility and Gentry were either slaine or dangerously wounded, and most of our Infantry routed: yet we routed them, and beat them, and made them flie away like a rout of Rebels. 3. That his Excellence hath received a supply of money, and therewith paid all his Souldiers (why doe the souldiers then curse Mr. No-pay? 4. The Covenant will be a meanes to advance the Protestant Religion, and to preserve the Lawes and liberties of the 3. Kingdomes, they meane Blasphemy, Brownisme, and Ignorance shall be advanced. 5. That Sir *William Waller* hath already about 5000. Horse, but they are running horses, not war horses, there is the mischief. 6. That the cessation of Armes in Ireland will bee dangerous to this Kingdome (there are worse Rebels at home then the Irish.) 7. That eighteen thousand Scots are come into Northumberland, then there is a beggarly company set forward. 8. That an order is passed for sequestering His Majesties, the Queen and Princes Revenues; that Subjects dare be so bold, is it not a miracle? 9. That the Marquesse of Newcastle is beaten from Hull, and many of his men slaine, the next newes will be that it is taken and surrendered. 10. That Colonell *Lysley* is the Scotch Generall, and there is already a Scotch garrison in Barwicke, our beggarly Scot what dost thou there? 11. That money for the Scots will be in a readinesse in a few dayes, if it be they will be ready to receive it. 12. That Prince *Robert* hath made a plundering voyage into Northampton and Warwickshire, but his Cavaliers are taken prisoners; there is no such matter good people. 13. That the  
French



French Ambassadour is come to compose our present distractions, and one of the Lords House, and two of the House of Commons went to meet him. Our distractions cannot bee well composed till the Brownists be hanged. 14. That your Lord Generall was received into London with great joy for the victory he obtained at Newbery: some men for sorrowing, and some rejoyce when they have beaten been. 15. That the Lord Gray of Groby, Sir Philip Stapleton, and all the Officers in your Generalls Army were thanked for their great service; it was a complement more then they deserved. 16. That His Majesty should doe well to hearken to such counsells as might make Himselfe and His Subjects happy; that is, should make Him their Subject. Thus one writes the perfect Diurnall, or rather Liurnall, and every day hath his Mercury or Secretary; who is every week prest upon the Parliaments service, and licenced to lie according to Order.

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*Mercurius Britannicus:*

Communicating the affaires of great

## BRITAIN:

For the better Information of the People.

From Tuesday the 10. of October, to Tuesday the 17. of October. 1643.

**B**ritannicus and the coming of the Scots do so worke at Oxford, that they think one *Aulicus* cannot lie fast enough nor sufficiently, so they have given a new *Commission* to one in London and he is to be her Majesties *Aulicus*, and to *lie* for the *Catholique Cause*, and he hath authority further to prophane and quote Scripture, and abuse the Scots as he pleases, and some say he hath his Commission under the great *Seale*, if it be so, then Reader, is it not time for the Parliament to make a new one?

This new *Aulicus* by vertue of his Commission, *railes* most abominably, prophanes most prodigiously, lies most incredibly, and though I am loath to write upon such foule paper as this late *Diurnall*, yet I will spit the wast of my inke in his face, and leave him with this *Character*.

He is one so full of *lying* and *railing*, that I think he is assisted by all the Pimp, Players, Poets and Oyster women in the Towne, and he *talks* so against the Scripture, and of the divell, that I thinke it is one of his spirits which hath assumed the body of a dead Cavalier, and walkes now in London, and writes *Aulicus*.

But now for the *Oxfordian Aulicus* who I must needs say is the wittier *Reprobate* of the two, upon him I shall write, upon this other I shall

He tells us in the first leafe of divers imprisoned by the Parliament for severall

severall crimes, one for singing a *Malignant Psalm*, another for reading *Malignant Chapters*.

*Aulicus* speake well of our *prisons*; they have been kinde to your *Cavaliers* that escaped, and very curteously opened of their own accord, speak well of *Psalmes* too, you may come to your necke verses in time, and be beholden to one of them to save your lives, and for the *Chapters*, I could wish you to leave *prophaning*, unlesse you look for no *salvation* but in the *Apocrypha*, and to you care not what you say of the *Canonicall*: But Reader, what exquisite *villaines* are these that call *Scriptures* and *Psalmes* *Malignant*; indeed they have made as many *wicked glasses* and false interpretations and bad *Sermons* upon the texts, and in their treatises and *Commentaries* as if the *Scriptures* had not been *divinely inviolable*, and had made them appear *Malignant* to weaker Judgements.

He tells us of *Saint Peter* and *Saint Paul*: *Aulicus* you are so used to *Saints* at *Oxford* since her *Majesty* and her *Priests* came amongst you, that I thinke shortly you will commit *Idolatry* in your very *Diurnalls*.

Sermon  
jests.

He tells us of two *Sermons* preached by our *Ministers*, and he repeats part of them: *Aulicus* wilt thou never leave *prophaning*, hast thou not roome enough to ier from *Oxford* to *London*, but thou must go into pulpits, sure they thinke at *Oxford* that *Sermon-jests*, and *Scripture-jests* are more *saving conceits* than any morall or civill fancies, Reader thus they go to *heaven* at *Oxford* very merrily you see, laughing and quibbling at texts and *Psalmes* and *Sermons* and *Ministers*, playing with divinity and making musick with the very pulpits.

Bishops  
and Pre-  
lates  
power.

He tells us of some power our *Ministers* have over *Ladies*, *Aulicus* remember the power of your *Bishops* and *Prelates* over a *King* and *Queen* and *Princes* and *Nobility*, and over *Lords* and *Ladies* too, they had by their power almost carried them all to *Rome* with them, had we not surprized their *Artillery* and *Ammunition*, their high *Commission* and *Cannons*, and discharged them upon themselves and their *Hierarchy*.

Relation:

He tells us of his Excellencies *Relation* which came forth in hast, no *Aulicus*, it came forth seriously and slowly, and took a little more time to tell truth then your *Relations*, it may be it came in hast to *Oxford*, perhaps he that brought it, rid post for fear he should be overtaken.

Surplices,

He tells us what *Sir Arthur Haslerig* moved concerning *Kings* *Scholars* *Surplices*, for healing wounded *Souldiers*: *Aulicus* *Surplices*

are



are as wholesome for soares, as soule linnen for intelligence, and being the *Kings Surplices*, more Sovereigne for healing the *Kings evil*, for the wounds of this War are either the *Kings evil* or the *Queenes I am sure*.

He tells us of *taxing* of Free-schools, cradles and children: *Antic*. Taxes. *cus* there have been *Kings* and *Emperors* that have done worse: *Vespasian* set a Taxe upon *urin*, and you may live at *Oxford* till you be forced to leavy upon close-stooles, *Almes houses* and *Hospitals*, as you did once at *Branford*, and other places.

He tells us of an *Ordinance* of *Parliament* and of the seizing of *Common Stocks*, and would faine make the Citizens discontented: *Anticus* *ment* this Art will not hold, the Citizens are wiser then so, they know that an *Ordinance* may be mounted by the State and yet not discharged, and that *Ordinance* *Lawes* for the publicke must threaten though they do not strike, and the Citizens have been ever so noble to preferre a common good before all common stocks and societies.

He tells us of Master *Stanleys venison*, sent for by Warrant: *Anticus*, *Venison*, he acknowledges the Warrant, and the venison, and that it was a *Buck*, and intends to send you the *horne* to *Oxford*.

He tells us of Master *Murford*, Governour of *Southampton*, how he threatned the men of *Stancham*, and his Sub-Committee would have burnt his Maiesties Proclamation by the hand of the hangman.

*Anticus*, thou art a weekly *railer* at Master *Murford*, and his Sub-Committee, Master *Murford* is become a *Standing conceit* in all thy *Diurnals*, and we know thee to be the right *Anticus* by that very Master *Murford*, and for his Warrants, do you think much at *Oxford* that he did but threaten, would you have him *hang* and *execute*, and give no *Warning*, like Prince *Rupert*; and for the *Proclamations*, it had been iust to have burned them, which have kindled so much *fire* amongst the good Subjects of *England*, and set all the Kingdome on a *flame*.

He tells us of our taxes upon lands, and brings out the Warrants of *Land* *Taxes*. *Purefoy*, *Hales*, *Abbot*, made by vertue of an Ordinance, *Anticus*, cannot you let us alone with our taxes, and hold your peace, and go on, and payne more *Crowne-iemells* in *Holland*, and borrow more money of the Prince of *Orange*, and pay him, when the King hath got such a *Prerogative* as you aime at: you tell us of taxes, and what can you make of them, but old *Parliamentary shifts*.

He tells us, how we have left our designe of borrowing money on *Publicke* *foraine* States, and are raising it from private purses, and upon the *pub- faith*. *lick faith* of the two kingdomes.

*Aulicus*, if we have so many ways for money, you see we have our choice then, for raine States, private purses, publick faiths, we are not so low yet, as you think us, these will last a while, till his Maiestie be brought to London; and for our publick-faiths, that is our honour, had you not been so perfidious at Oxford, you might have had some faith to have borne your charges, as well as we, but having lost your faith, you must live upon plunder and charity, viz. upon the Collections from *Bruxells*, and other Catholique contributions, which his Holinesse is gathering for you: Eie, *Aulicus*, live upon honest Protestant taxes and honest Subsidies, and never put his Maiestie to send to the Pope, to beg and to borrow money for the Protestant Religion.

Forces dis-  
posed of

He tells us of Sir *William Wallers* necessity for money, and how his forces are disposed on for his Excellencies recrate.

*Aulicus*, let Sir *William* alone, and do not remember him of coming to Oxford, if thou lovest his Maiestie, & Sir *Ralph Hopson*; and for the recrate, what is it to you how we dispose of our forces, is it not all one whether you be beaten by his Excellencie or Sir *William*, unless you had rather be Carabined under a Lord Generall, then a Serjeant-Major, but *Aulicus*, jeere not recrates, remember *Cyrencester* and *Newbery*.

She-com-  
mittees.

He tells us of my Lady *Walters* warrants, and our *She-Committees*, *Aulicus*, let the Queene and her Ladies leave their counsellings, and *Committeeing* at Oxford, and I will undertake our Ladies here shall lay down their *Commission*.

He tells us Master *Nathaniel Fines* refused the Oath; *Aulicus*, the story was true till it came into your hands, and now it is a mere lie; for it was not Master *Nathaniel*, but his brother, nor did he refuse it, but onely pawled, and desired to think a little with himselfe, and that he might take it on foot, and not on horse hack.

Mr. Hen-  
derson.

He tells us of Master *Henderson*, and railes at him for speaking against his Maiestie, having received so many personall favours, *Aulicus*, it seemes you thought the personall favours should have operated better. Oh, these personall favours have done you good service. *Aulicus*, you are mistaken in Master *Henderson*, he is not of an *Episcopall* or *Prelati- call* constitution; and personall favours are too thin *Politricks*, the Scotch Subjects can see thorow them, leave railing at Master *Henderson*, lest you provoke them to come to Oxford this winter, speak well and you may be suffered to live till next spring.

A Search.

He tells us how we are searching the Scriveners-books for money; *Aulicus*,

*Anticus*, you see then we raise money by the book, a good, exact, and honest project; but you are perfecter, you can raise it *without book*, I told you before of your plundering and pillaging, and forcing in *contributions*: but you see we take time to search the Scriveners books for it, but you Cavaliers, for *brevities sake*, plunder the very Scriveners themselves, and takes the books away with them, a very *compendious way*; Will you never leave these unlawfull courses?

He tells us of their *mercifull Councell of War*, and how they spared *Sir Nicholas Crispe* for a murder in a Duell. A Duell.

*Anticus*, had you not told us, we should imagine the *Justices* of your Courts and Councells, we know you can vote *murder* and *adultery* but sins of honour and infirmity, and the onely qualifications of Gallantry; and for your Duells, it seemes you allow practising one upon another, and *killing* a little in exercise, that you may be readier at *murdering* his Majesties good Subjects. Oh the *blondinesse* of Cavaliers!

He tells us that we can kill men, and make them *alive againe*, as Mr. *Warren* the Citizen; *Anticus* tell further, and make it a *lie to some purpose*; doe you not heare how we raised up a thousand of your dead Cavaliers? and made them live againe into the *Capacity of prisoners*, doe you not heare, how we have the *Marquesse of Vville*, and the Lord *Faulkland*, and the rest, and how they walke about *London* with their Keepers; you see now the *power of a Parliament*. Living dead men.

He tells us of one *Hunt* a Citizen, how he committed *Sacriledge* in pulling downe *Images* and *Steeple-Crosses*, and the Crosse over the Kings Crowne, *Anticus*, you are sorry at *Oxford* that *Idolatrie* goes so fast downe at *London*, indeed we have a quarrell at your *Images*, whether they be in the Church or the Steeple, and we intend to leave you not so much as the *Finger of Saint Francis*, nor the *Toe of Saint Thomas* to pray to, but doe you not thinke these are goodly deities in the mean time, that cannot save themselves from the hand of an honest Confeitioner, give over your *Idolatrie*, and pray to them no longer; and for taking the Crosse downe from the Kings Crowne, I thinke Master *Hunt* did well, this is the way to make both a *King* and a *Kingsome* happy, to take away the Crosses from it; but was it not time to take downe the Crosse thinke yee, when it was got upon the Crowne and the Steeple too, *viz.* upon our *State* and our *Church both*, a most dangerous Embleme, and signifies worse than I dare speake on. Cap. Hunt

He tells us of our urging the *Covenant* to the Lords; no *Anticus*, the Lords

Lords have taken it honourably and freely, and they took it not left for any disaffection, but it is a point of State for great personages to come slowly to Church,

Bull and  
witch.

He tels us of the Popes Bull, and the Witch, and calls them the wayes of our *raising monies*; *Aulicus*, thou art mistaken, they will give no money here, we might have a better *market for Bulls at Oxford*, they would sell far dearer in your *Papists Shambles*: and for the Witch, since you have such faith in her as we heare, we will sell ye her grissels and bones, you may make spels and charmes of them to keep you Shot-free and Scot-free: I am perswaded you are so superstitious, you thinke one tooth of such a grave, old woman may be the preservation of Prince *Rupert* himseife, and His Majesties whole Army.

He tels us of Sir *Robert Harley*s indignation, *Aulicus*, let that good Knight alone, you are not worthy to suffer under such honest indignation as Sir *Roberts*.

He tels us of our Shee-Committee againe, *Aulicus*, let our Ladies alone, they love not to be handled, like yours at *Oxford*.

Master  
Bellamy.

He tels us of Master *Bellamy* the *Bookefeller*, and his Brownists, *Aulicus*, I know why you spite him, because he wil not sell one of your lying Pamphlets, indeed they are scarce *marketWare* for conscientious Stationers.

He tels us of his Signe the three golden Lions, *Aulicus*, had they been neere *Oxford* they had not hung so long at doore, you would have plundered the very *inanimate* beasts for their gold.

Oxford  
Logick.

He now tels us of our losse at *Newbery*, and would faine get his Majesty the *Victory*, and makes *Arguments* for it; I thinke he is perswaded that he can win the battaile by *Logick*, and prove the King a *Victory* out of *Kickerman*; Reader, how finely is his Majesty seated at *Oxford*, for these Schollars, though he should lose all his Army, yet will undertake to prove he hath not lost a man, are not these Schollars pretty necessities, and *witty vanities*, that can win *Victories* by meere force of arguments, and are able to recrute his Majesties *broken Chevalrie* and Infantry with pure *Logick*, for at *Oxford* they doe all in *Logick*, for is it possible that the *Papists* should fight for the *Protestant Religion*, but that the Schollars proves it by *Logick*, and that *Delinquents* against Parliament, for the *priviledges* of it, but that they prove it by *Logick*; is it possible that they should keep such dayes of thanksgiving for *Victories* when they have been soundly beaten, but that they prove it by *Logick*,



Logick; nay I heare they are proving at Oxford, that the Scots, though they come in for the Parliamēt, yet they will fight for the King.

Reader, now you see their art, and *Logick in telling stories*, and *Victories*, and the mystery of reversing a truth, they have gained exceedingly by this hitherto, but I hope you will be wiser in believing *Oxford Relations* hereafter, for they are so cunning, if you looke not well into their *Argument*, they will goe neere to make you believe it, for they can tell lies as like truths as can be.

He tells us of the losse of *Dartmouth*, *Anticks*, wee can stop your mouth with another losse, oh, remember *Lincolnshire*, goe, and get *Handcherchiefes*, I see reares in your eyes already, you had best keep a day of thanksgiving now, that you were not beaten at *Oxford* top.

*Anticks* farewell, go weep, and write *Epitaphs*.

*The Relation of this weekes passages are these.*

We hear of the new Officers *Cottington* Lord Treasurer, and *Digby* principall Secretary, both known servants, and pensioners to the *Spaniard*, men that can worke French ends to *Spanish* interests, which will not prove such a welcome to the *French Ambassadors* as he may looke for at Court when he shall finde his expectation clouded and shortned by a *Spanish* precedency and anticipation, for can any thinke they will keep faith with France, that have been so perfidious with England.

We hear that the Lord *Jermin* is mightily sweld since his wound, even from a Lord into an Earle, and because he would be Earle of such a place which might expresse his obligation in the particular, he is created Earle of *Tarmouth*, the Anagram being, *thou Mary*, a thankfull man I assure you.

We heare likewise that *Sir George Ratcliffe* is in nomination to be Lord Keeper, surely they will make up a notable packe of—Officers, but the *Frisch Rebels* at Court oppose *Sir George* as not affecting him for his tyrannicall spirit: indeed those Rebels are too powerfull and prevalent at Court still.

*Anticks* his *Sundays* devotion alwayes begins his Diurnall: But I shall tell you what was done here the last *Lords day*, these Earles and Lords did after a Sermon in the Abby of Westminster in the forenoone take the solemne League and Covenant, *Pembroke, Essex, Warwick, Suffolke, Salisbury, Denbigh, Bullinbrooke, Stamford*, the Lord *Say* and *Scale*, *Howard*, *Gray of Warke, Wharton, Rochford*, Lords absent that have devoted themselves likewise for the Covenant, Earles of *Lincolne, Nottingham*,

*Cottington, Digby*

*Earle Jermin.*

*Sir George Ratcliffe.*

*The Lords taking of the Covenant.*



Colonell  
Hender-  
son Rou-  
ted totally.

tingham, Rutland, Mulgrave, and Lord Dacres, besides the Earle of Manchester, Lord Willoughby and Lord Roberts in the service of the Parliament, and why not the Earle of Northumberland to make up the number; the Covenant is Crowned with such successe as all scruples of taking it are removed: Since we hear how the brave Colonell Henderson of whom they so much brag, having under his command ninety five colours of horse and Dragoones was totally routed by the Earle of Manchester's Forces, and what escaped the sword or were not taken, were driven into the Fennes and waters, a very hazardous kinde of saving themselves.

Reader take notice (for Audicus will be sure to reprove it next weeke) of a mistake of some too forward Printers, that printed ninty five Colours to be taken, in the late fight in Lincolnshire, between the Earle of Manchester and the Popish Cavaliers; instead of ninety five colours of horse and Dragoones, that were totally routed: wherof onely twenty five Colours were taken, its true there were five hundred slain and drowned, and twelve hundred taken prisoners, and about twelve hundred horse, and one thousand five hundred Armes were taken: There are divers Commanders that were engaged in the fight come to Towne, and confirmes the above said Relation; as also the great execution Sir Thomas Fairfax did on the enemy, denying Quarter, to any Papist, Frenchman, or Irish Rebell; the word which the successefull Earle of Manchester used, was Peace and Truth, the word which the enemy had was Newcastle.

More newes yet from Oxford; there is great ringing of Bells and joy for the Cessation of Armes agreed upon with the Irish Rebells the 16. of Sept: it began to take effect: Throughout the whole Articles, his Majesty calls those bloody, barbarous, infamous and horrid Rebells of Ireland (yea monstres of mankind) our Romane Catholique Subjects; these villaines are called Subjects: Who have imbrued their hands, in the blood of the Protestants. That have put to death one hundred thousand soules, and for no other reason but because they were Protestants, and yet these bloody Rogues are called Subjects by his Majesty: Nay, the Marquise of Ormonde, in the sixth Article engageth himselfe to the Romane Catholique Subjects now in Armes in Ireland (for it is treason to call them Rebells any more) to assist them (upon signification of his Majesties pleasure) to enforce the Scots, and other Protestants that are opposite to this Cessation, to yield obedience unto it: Oh Malignants, when will thine eyes be opened.

Reader take notice that that day the House of Commons tooke the Covenant, the newes came of the relieving of Gloucester; and on Sunday last when the Lords tooke it, the newes of this great victory came.

*This is Licensed and Entered into the Hall booke according to Order.*

Printed by G. Bishop, and R. Whitty.

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THE  
SCOTCH INTELLIGENCER;  
OR  
The VVeekely Newes  
FROM  
SCOTLAND  
AND THE  
COURT.

*Continued from the 13. to the 17. of Octob. 1643.*

**T**Hough I came Post with my *Intelligence*, yet I have much ado to get hither in time, for there is such a crowd of Diurnalls, Mercuries, and Aulicusses that presse in every week, that I can scarce get thorough, yet I thinke my honest brethren of *England* will make way for me, for I come for their good, and I bring good tydings; I can tell you both what they doe at *Edinburgh*, and at *Oxford*, for I have many a private *Intelligencer*, and some Courtiers and Cavaliers send me information on purpose to get my good-will, for they think I can do much for them, when my Country-men

A come

come in, they are all in afeare, and making friends as fast as they can for a little sparing.

The Scots are now got into a body, and are forming their Army; they have many goodly Commanders come in of late, and many Commanders which were in the Kings Armys, both in *Yorkshire* and *Lincolnshire*, and the South, have sent private intimations to our Generall *Lisly* and Lords, how they will serve them faithfully in what capacity they please, But the Scots being a wise people, will not admit of every hasty submission and tender, they are jealous & suspicious, for they know that the spirit of treachery, infidelity, and of Iesuitisme and malignity stirs fast, & is very busie, and hath done much harm in *England*, and they are politicke, and can take warning, yet they intend to admit of divers who have some speciall characters upon their service, and these they will not call from the enemy, but let them live in the same capacity, and they shall be able to doe them better service, for it hath bin a constant rule with them to have their pensioners, and Interests & privadoes amongst their very enemies, else it is impossible they should ever be able to act their businesse so compleatly, as they have ever done, and doe intend by Gods grace to doe againe.

The Scots are in number 21000, and for that Designe I told you on before, of the 6000 or 8, they intended to send for from *Ireland*, which are the experienced Souldiers, they are demurring of it, and we are not sure how it will goe on, for there are some reasons which hinder it, as first the new Cessation of Armes there, which is occasioned by the late Articles of Agreement with the Irish Papists, the Rebels, and the Protestants, with his Majesties consent, approbation, and encouragement, which



which is very apparent by the daily instructions, Commissions expresses hee hath sent to the Earle of *Ormond* and others.

Secondly, they suppose it will take up time, and I assure you, they are very tender of that, for their hearts do glee and burn within them till they be in *England* helping their good Brethren, and their good Cause, they are sorry that a day passes in which they cannot come to your assistance so fast as they desire.

And thirdly, they imagine, that if they should send for most of their best Souldiers and Commanders from thence, it might prove a great disservice to the businesse of that Kingdom, which is now like to lye wholly upon them.

And for the twenty one thousand which wee have already gathered and embodied themselves by the command of our grand Committee, and Commissioners for that purpose, they have advanced already neere to your English borders, and are quartered in severall places not far distant from *Barwick*. Now you see Brethren we are drawing up to you, take courage, and be valiant, the day I warrant you is our owne, by the blessing of God, you would wonder to see the chearfulnesse and universall alacrity that is every where in our Kingdome and Counties, and though we have some Malignants as you have, which we have ever called Anti-Covenanters, yet they dare not shew their heads, nay they are glad to put on a blithe and merry face on that matter, else we should observe the Lowms, and whip them up, we are not so soft and easie as you are in *England*; we love to bee doing active, and making clean worke and riddance of our Cavaliers, they are a wicked and reprobate generation, and

have been the cause of a world of Bloodshed in your Kingdome of *England*, and of mischief in our Kingdome of *Scotland*, but God gave us eyes to see it, and prevent it.

But, besides the twenty one thousand which are now in so good forwardnesse, there is 9000 more in raising, for we intend as you have heard, to make our Army consist of above 30000 Horse and Foot, but wee must make use of part of them for residing about our owne Kingdome in some of the Anti-Covenanting corners, for wee dare not trust our selves without a sufficient strength at home as well as abroad; for though we feare no power our Papists, Prelaticall, Anti-Covenanting party can make, yet it is good to be sure and cautelous; there is nothing lost; and I assure you we intend to bee very wary with our Army, for we shall have a good reserve still neere the Borders, because wee may still bee ready at hand to recruite, and to make up any broken occasion which may befall; and likewise the enemy will be more astonied to see us come in so well provided, and in sike numbers, and sike good husbands, not venturing all at one cast (fortune) but warily laying out both for your good and our owne; yet I can tell you that our Generall will not sit idle, he is resolved to be active, for he sees he shall undoe, both your Kingdome and ours, to sit stil and fight but seldome, and though he know as well as any Generall or Souldier in the world how to protract and delay a warre, and how to spin it out into a long thred, yet he is tender and compassionate, and would not thrive too much to the impoverishing, and the undoing of his poore Countrey, and he sayes he sees how Religion is like to suffer, and makes him bleed at heart, though I know there have gone other scandalls and rumours upon him.

There

There is likewise providing for our Army 5000 Red-shanks or Hilanders, these are not so civilized as wee wish, but they are good souldiers and hardy men, and are usually clad in a light plad or speckled stiffe, and in this attire they usually march, never using any Armes upon their bodyes, they have Darts, and Bows and Arrowes, and Durkes or great Knives and which is a wonder, though they are none of them very religious, yet they all hate Bishops, Papists, and Cavaliers. and they threaten to pull them all to pieces one limme from another, they are mad to heare how they abuse their King, and these doe wonderfully love your Parliament, and vow to venture all their blood under their plad for the good Lords and Gentiles of your Parliament, especially your House of Commons; they say they have no such skill of your Lords, yet we perswade them to think well of your Lords too, and tell them how all the rotten Peeres are dropt off, and that now they are a bonny company, and may doe mickle good for God and their Countrey.

They heare, in *Scotland*, that many of your Malignants here would faine perswade the people that they will not come for the helpe of the parliament, and that they looke more at profit and money then at the cause and these base aspersions, they cast out, on purpose to invenome and poison the hearts of our good brethren of *England*, and to see if by these they can worke any estrangement of love and affection, but good brethren of *England* believe not a word of these fause pratlers for I can assure you our Country men come onely for your cause and you, and will not leave, till they have helpt you to sike apeaceable and happy condition as their

owne, for you must thinke it is a very vain thing for them who of late yeares spent so much treasure and paines, and run so many hazards as they did when the King came armed with power against them, to settle their Religion lawes and liberties through so much blood and trouble, and calamity, and all for a work but of 3 yeares, & to give all againe which they have bought so dearely, into the hearts of their enemyes nay, nay I trow not they are wiser, and for any gaines they look not at any such businesse but merely at the cause, tellyou they scorne it in their very hearts and they know their good brethren of *England* will be perswaded and not give way to any storyes and Malignant reports, oh! it were a welcome day to them could they make divisions amongst us,

There is great expectation of newes from *England* and from Parliament, they wonder they heare not, but this know, the way of speedy Intelligence is stopped and hindred, unlesse like a man as I (who shift my selfe into many disguises get hither by chance) but you would doe well to get up your moneys as fast as you can for they are in some necessitie, beleive they would not crave a peny of their good brethren, if they could help it, but they have been at great charges and expenses in *Ireland*, and have received no supplies from the Parliament, and besides all this, they have not all their money you should have payd them, but it is no matter, they weigh not that, they count this but little amongst brethren, onely they would have a small summe to advance with, yet they doe not stay for that neither, for they will be coming on and let it overtake them.

At *Edenburgh* they heare of your victoryes neare  
Newbery

*Newbery* and how bravely the Lord Generall *Essex* carryed himselfe and managed his Army through so many difficulties, and so many oppositions, and through both to relieve the distressed Citty of *Glocester*, and to beat the Kings Army and with so little losse as they doe wonderfully rejoyce and make bonafiers and ring bells, and pray for the noble Lord of *Essex*.

They heare of some differences of late amongst your Commanders Sir *William Waller* and some others, and they wished me to tell you that they would intreate you to be wise, and to unite your selves and agree, and to consider them, and their unite when they come to *England*, and that the enemy casts in bones on purpose to doe you injury and to mischeive you, and keepe you from advancing or going out, that they may in the meane time take their times and courses uncontrouled.

From *Barwick*, all is well their Mr. *Darley* governour is very merry, and blithe, and laughes, and loves our Country men and they him, but he hath a company to rule that makes him sweate, you know he is a grosse man but give him his due he takes great paines and wakes and watches and is stirring about at every Alarm for the enemy comes neare sometimes, and blowes a trumpet at him, and rides fast away againe.

From *Norihumberland* they are a little too much Malignant yet they dare not shew it much of late, they shrink back & are beginning to carry themselves very fairely, & would faine get a good opinion, against wee come amongst them, for they remember us since our last being there, and the gentry doe not fickle as they did, though the Earle of *Newcastle* sends ever and anon amongst them to raise and quicken them, but they are crafty,  
and



and if you would know the reason, wee have sent secret dispatches amongst them to infuse into them tidings of our comming, and that takes many of from their Malignants mettall and makes them lie down,

From *Hull* the bonny Lord *Fairfax* hath routed the popish Army taken a 100 prisoners, nine peices of ordnance and the Queens owne murdering peice which shee brought over onely for killing round heads ah! bloody Queen leave and repent, and follow not the steps of thy owne deare mother, oh, how well they leape and sing in *Scotland* to heare of this victory, and the bonny Earle of *Manchesters*.

Now Reader I must tell you, as I was comming Post there were some Letters intercepted, one from the Lord *Witherington* to the King, which was to this effect; If his Majesty did not send some Horse into *Humingtonshire* to draw backe my Lord *Manchester*, all the North would bee lost, for he was utterly routed, and the enemy did persue their victory, he and those that were with him might be forced to fly to his Majesty for refuge, for my Lord of *Newcastle* was routed in *Torkshire*, and did not know whether to goe.

From Court his Majestie is intending to propound a Peace, and they are in Councell about it, but the deale of one that will beleeve them for me, unlesse the Lords *Bristow* and *Cottingham*, and the Priests and Jesuits were further off.

F I N I S.

*This is Licensed and entered according to order.*

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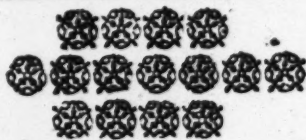
NEVV AND GREAT  
VICTORY

Obtained by the Lord

*Fairfax* his Forces against the pop-  
pish Army in *Yorkshire* neere

*H V L L.*

Wherein 80 of that Popish Army were slain, 100 taken Prisoners, and 9 Peeces of Ordnance recovered, the one of them being called her Majesties *Gog* and *Magog*.



Oct: 17

LONDON,

Printed for *A. N.* 1643.

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Another great Victory obtained  
by the Lord *Fairfax* his Forces against the  
Popish Army neere *Hull*.

**N**ow all men may see the grand effect and operation of the Covenant, thus it was with *Scotland*, God carryed on their Designe without impediment, it was the meere force of their Covenant which wrought it, and brought them on so successfully, and ever since the first day of striking in and Confederating in such a wonderful manner, God hath given us successe; the victory at *Newberry*, the reliefe of *Glocester*, were even when we were considering and consulting, and taking our Covenant, and now very lately upon the second solemnity of it by the house of Lords, a Messenger came with the joyfull tydings of the Earle of *Manchesters* victory neere *Bullingbrooke*.

And now one Captaine *Clayton*, an Officer in the Lord *Fairfax* Army came hither the 17 of October from *Hull* in *Yorkshire* at 3. of the clocke, that place which was formerly besieged with the Earle of *Newcastle's* Army, hee having divers times shot into the Towne hot flaming bullets which to the wonder and astonishment of all never fell but on some Malignant house in the town, but now the *Newcastelian* Forces lying stil in their siege, and fancying to themselves some unexpected successe either by treachery within, or by their constant lying before it, hoping at length to worke some terrour in the Inhabitants, and to bring them into straits, it pleased God to put into the hearts of the noble Lord *Fairfax*, Sir *John Meldrum*, and the rest of the noble Councell of War to take into their thoughts and designs how to fall upon the enemy who lay before the Towne, they called a secret or Cabinet Counsell, and deliberated seriously upon the businesse, and disputed the feaseablenesse of it, for there were many difficulties in it; as first the adventuring any considerable party out of the Towne, and then the discouragements which might follow, if any losse or defeature should happen, then the great Army  
and

and Forces which the Earle of *Newcastle* had; and though they might sally out upon one Work, yet he might with his numbers so supply the assault, that it would prove a mighty hazard; these things thus agitated, it pleased God to warme the spirits of our worthy Commanders, the Lord *Fairfax*, Sir *Iohn Meldrum*, and the rest, and to put new resolutions into their hearts, and they resolved to sally forth; then order was given to divers Captaines to make ready for drawing forth; and 800 were appointed by the Lord Generall *Fairfax*, and they were only designed for this great victory: They marched forth upon Wednesday last, being the very day on which the Earle of *Manchester*, and Sir *Tho Fairfax*, Lord *Willoughby*, and Colonell *Cromwell* obtained their famous victory upon the place neere *Bullinbrooke*, which is a very wonderfull and observable Providence, for God did seeme to give us a compleat victory in two severall Counties at the same time, the one being a victory over Horse, the other over Foot, so as now the whole body of the popish Army is routed, having divided it selfe into two parts, viz. *Lincolnshire* and *Yorkshire*, *Newcastles* Forces lying in their Trenches, and

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having

having made severall workes one within another, in a very strong and Artificiall manner, our forces fell upon their main Quarter, beat them from one Worke into another, and so out of all the workes of their Quarter, but the Popish forces came one again and beat ours back again, and recovered their workes, then it pleased God to put new courage and resolutions into our men and then they went on again drove them all out, killed 80 on the place tooke 100 prisoners, routed all the rest, took 9 great Peices of Ordinance whereof one of them was called her Majesties *Gog* and *Magog* being their greatest Cannon, shooting Bullets of 36 pound weight, these being taken thus, all his army run away and they pursued and might have followed them to the gates of *Yorke*, the enemy was in that great astonishment, but the forces of my Lord *Fairefax* contented themselves for the present with these, only this further, such was the disorder and distraction of the enemies army upon this admirable disceate the divers of the newcastlians came into *Hull* to surrender themselves to the Lord *Fairefax* mercy; now there are such sad lamentings in the Popish army, that they know

not

not what course to take, they are at their witts end, now they are thinking it is verily supposed of providing for themselves; either by flight to *Newcastle* and so to take shipping, or to *Scarborough* and so to be gone for *Ireland*.

*Sir Hugh Cholmley* is in greate distraction and it is thought would come over againe to the Parliaments side, if he might be received; for he hath had little sound comfort and content since he revolted.

The quarters now which the Enemy had about *Beverley*, *Cottingham*, *Newland*, *Stoneferis*, *Stamfordbrigge*, and other places are now left very empty, and they are intending to gather all into a body, & to retreate to *Yorke* but it is thought by those that run away from the enemies side daily, that the designe will not hold, and that they will rather run all away and so desert the Marquess of *Newcastle* & leave him with his naked title, who of all men that ever took up Armes against the Parliament serves most to be hanged and have his quarters hung, the one upon *Yorke minster* the other upon *Lincoln minster*, and the other upon *Durham minster* and the other upon



upon *Westminster*, because he first gave a rise to the Papists of this land.

And let all men take notice of that wicked and unfortunate Marquesse, who hath been the only Generall for the Popish Army, giving them all the encouragement he could, and being the greatest observer of the Queen, and her jesuiticall faction, doing their Commands like a pack-horse.

And now all men are desired to looke upon our Cause, and not to faint, but to raise up their spirits in the south, that we may now totally end the business, and hasten our peace and happinest which must only be by victory over our enemy.

*This is Licensed and entered according to order.*



**FINIS.**



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13

# LEAGUE

AND

# COVENANT

OF

Three Kingdomes,

Cleared to the Conscience of Every man, who is not willingly Blinde, or wilfully obstinate.

The Antiquity of the *Covenant* on the *Scots-side*; The seasonableness of it on the *English side*; The Admirable Wisedome of GOD, in stirring-up the spirits of men on all sides, at such a time as this;

All this, with other things mightily conducing to, and promoting of the *Militia* of Kingdomes, and the Posturing every Person there, is referred to a place, where it may take up more room.

The clearnesse for the *Matter* of this *Covenant*; The solemnity for the *Manner* of it, is the Subject of these few Leaves, and yet to be made more clear to them that have a mind to understand.

---

By E W.

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Neh. 9. 38. And because of all this, we make a sure Covenant, and Write it, and our Princes, Levites and Priests, seal unto it.

Eze. 36. 37, 38. I will bring you into the Bond of the Covenant: And I will purge out from among you the Rebels

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Imprimer EDM: CALAMY, the morrow after wee lifted-up our Hands, and Subscribed our Names to this *Covenant*, O Feb. 2. 1643.

---

L O N D O N,

Printed for Christopher Meredith, and are to be sold at his shop in Pauls Church-yard, at the signe of the Crane. 1643.

Gt: 17





## To the Reader.



*I* will take leave to set down my Comment upon the clearest Text, that ever was seen in the world, except one, the most Sacred Text. What need a Comment then? I will Answer With his Question, Who came down to see, how it fared With his Brethren, when Goliath was Master of the field; Is there not a cause? We have Heard and Drowes of Beast-like-Men, for Doctors (Teachers of lies) are their Leaders, whose tender consciences scruple very much at this Covenant, as alwayes they have done; They cannot lift-up their Hands, or Subscribe their Names thereto; but to lift-up their eyes and hearts unto lying vanities, that they can do; That cursed Liberty for Sports on the Lords Day, that they could approve; Edification of Altars, bowing before them, and serving of Images, even all this also, and more than all this; They could foment and put-on a Bloody Warr against their Brethren, this they could do, and no regret of Conscience at all this; but this entering into Covenant, there they strain. Unreasonable men! These have not Faith. Faith! nor Reason neither, nor any more Sence than a Beast has to feel where it pincheth, and to taste their Pasture, where it is sweetest; They grope at mid-day, blinde with Light; Now shew them the Sun in your hand, as the Proverbe is, they say they do not see it; though Gods-Hand be lifted-up before all Israel, and before the Sun, they will not see; and though his peoples hand be now lifted-up to GOD, yet these will not see, no not now, nor Will they yet understand. O ye brutish men! When will ye understand? When will ye shew your selves men? For GODS sake, for your Soules sake, your own, and the Soules committed to your charge, consider; Ye must see, ye must understand whether ye will or no: That ye may do both seasonably, look into the Covenant again, see, What is it you quarrell with, or take offence at there? Ye are not resolved in some Cases of Conscience; Have patience, Ile resolve you anon, according to Truth: In the mean time you will remember, I hope, whose Protectors ye are, and be confounded, because of your shame. When man commanded you a bloody Work, and abominable Services, how did you gird-up your loyns, and stir-up your selves, and People by exhortations and prayers! Now GOD and His people calls-upon you to joyn with them in Covenant, and now you draw back!

O. j. A. Yes, and good Reason, for when We did stir-up our good people to a War with Scotland, then we were for the King, and for Religion, [the Ser-

1 Sam. 17.

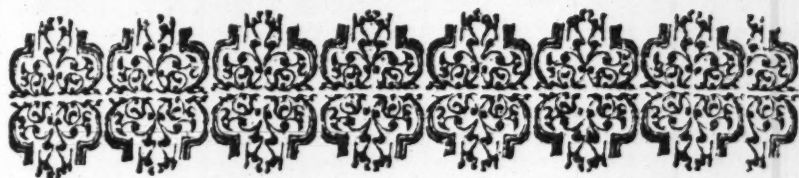
29.

\* It relates to Pastors or people, for they are equally brutish, Pastors rather.

vice-Book, for all their Religion is there] now entering into Covenant, We shall go against the King, &c.

Ans<sup>r</sup>. Much might be spoken in a fools Ear, and to little purpose; I will only say this, Let these men make Conscience in point of fear (it contains the Whole worship) to their G O D: and then we will trust them in point of Honour to their King; Let them cease from fighting against G O D, by lying vanities, then We shall think them con-<sup>ci</sup>entious men, and Oyal to our Prince; In the mean time, doing as they do, such things, and taking pleasure in them, who do the same things, which do provok the Lord to his Face, we must account these men, as they are, most corrupt in their lives, and so in their Doctrines, and drawing-back unto Perdition; Take heed, we know the Word, It is utter Destruction, a perishing for ever.

One Word to thee Reader, whom I take to be an honest man; Ignorant enough, but thy ignorance troubles thee, it is thy hearts griefe; Thou art willing to understand, and thou livest-upright according to thy knowledge: This to thee; I said before, that this is a very clear Covenant; indeed it is, the clearest that ever man Penned here below; The Finger of G O D is in it too; by help of That Hand, which wrote the Ten Words at first, his was Indited and Written, sure enough, for truly it is as the good Word of G O D; Consider we, as follows, Curled is he That do's not fulfill all therein contained, with full purpose of heart, and endeavour according to his light and power; And yet so good and clear though it be, even as is the Work and Word of G O D, yet many there are, as thou seest and bearest, Doctors and Masters in Israel, who do fault it. Be not offended at that; My little reading tels me of one, who found fault with all the Works of G O D, His whole Creation; This might have been mended, and so might that; here and there it might have been better than it is; Though G O D said of every thing he had made, It (was) very good; Now thou bearest, That G O D has heard the Works of his Fingers blamed, and was patient the while; And I protest unto thee, That I could name the Man, who said, The Word of G O D, His Text; was seditious. Do not thou regard what brutish men say, whose guts are in their head, and brains in their belly, minde earthly things; regard them not, but attend with all diligence To what thou and I have lifted-up our hands, and Subscribed our Names; This follows, not alwayes in the same Words; for my Work is Explication, (i.e.) To clear the Text.



¶ A solemne *League and Covenant*, explained and cleared to the Conscience of every man, that is not willingly blinde, nor wilfully obstinate.

**T**hough I intend a continued Explication, yet I cannot thinke of a more orderly beginning, than with a short Dialogue, so to debate a few matters one with the other first.

*A.* Your prime care is for the *Scots*, the preservation of their Religion and Discipline.

*B.* Yes, and great reason it should be so, for their care towards us exceeds ours towards our selves.

*A.* You swear to maintain the Discipline of *Scotland*, a bold Oath! not one of ten amongst you, that understands what he swears.

*B.* Indeed our light is not clear at that point, nor theirs neither, not so clear as it shall be; yet, without doubt, I shall clear that objection fully in due place: much must be said to it, which shall not interpose now.

*A.* But what need you think so much of defence, and managing a warre? you may have a Peace, and at an easie rate, if you can see the way unto it, and Petition thereafter; the *Irish* may have it, nay, we hear it is granted them; and, doubtlesse, if ye are modest and bashfull, some there are who will intercede for you, touching this matter. Besides, there are men amongst your selves very many, who have been importunate Petitioners for Peace, as their Wives were the eighth of *August* last, and will put on for it again.

*B.* Here are some State-matters, let Statesmen look thereunto: These are within compasse of our knowledge, and Eternall Truths. 1. That an *Irish* Peace is worse than an *Irish* Warre, and then we want a word to expresse how abominable it is. 2. That cursing and blessing cannot come forth of the same Mouth. 3. Nor was it ever seen in our Land, since men dwelt there, that the Idol and Peace, (except an Idol-Peace) came in from the same Quarters. 4. Let them talk what they will of their Peace, GOD has sworn, and his people too, That he will have war with them, avenge upon them the Blood of His Servants, cast them down, and lay them lower then the earth, who have endeavoured to lay His

Glory in the dust, and to dethrone the *Lord Jesus Christ*. And for the other Petitioners, with their commanding wives, they will come too late now, we have covenanted against them, their Atheisme, Superstition, Prophaneesse, and to throw these all out; so also against the evill of our own lives, every man confessing the *Plague of his own heart*, and resolving in Gods strength, to search his own tents, and to cast out the accursed thing thence; and then to walk in the midst of his house, as a man whose Vows are upon him; Gods people as His people; Gods Minister, as His Minister, shewing forth the Doctrine that it is from Heaven, by the light of his conversation before men; for the Covenant ends, as we shall see anon, in a personall Reformation.

A. Then Peace comes in now, a Peace of Gods giving, according to your own hearts desire; what needs then such preparation for Warre, and Vows to defend each others things?

B. The greatest need now, because of the *Agony* or sight of afflictions, we now expect, and will be: We are but in a way to Peace, pursuing it *orderly*, as we read before, every man resolving for his own part, to reform one, and to contend for the Faith: But *Peace*, I meane a peace of Gods giving, (we abominate any other) so abused, so perverted, so ill improved; and Truth, so reproachfully thrust away, will not be given back again to us quickly: There must be *Time* and *Cost* about it, and we must wait and expect the greatest *brunt* now, the forest opposition against all three Kingdoms: *Te endured a great fight of afflictions*, saith the Apostle: When? *After ye were illuminated*, after you had a clear sight of God and your selves, of Gods wayes, and your wayes; how ye walked, how He walked; how contrary one to the other: *After ye were illuminated, a sore fight*: so after we enter into Covenant every Man for himselfe, to do so and so; then expect a fierce opposition, a sore *Agony*; which well considered on, will knit us the faster all together, all as one man; and make our Bonds the stronger, engage us more to look to our selves, and each to others matters.

A. What have you to do with *Scotland*, their Religion and Discipline? let them look to themselves, and you to your selves: It is against the Laws and Constitutions of Kingdoms, that you should meddle with their matters or they with yours.

A. In truth I have heard as much as this once, and again, but I will heare it no more; it is a wicked objection, it makes my Ears tingle: If we cast off the care each of other, farewell all, for all falls to ruine. O abominable! All under one Head and one King, Professing the same Faith, Heirs of the same hope, *Members one of another*, and yet against the Law, To have care one of another! The care of all the Churches lay upon *Paul*, what Law did he break there? *Elizabeth*, whom every mouth did Bless, except that which does Blaspheme, (for she loved the Nation) She Cared for *Scotland*, sent succours thither seventy yeers ago; What law did She break in so doing? Not the Law of God, nor of Charity, nor of Christian Communitie; then nor the Laws of men. Indeed it is a *Cains* Objection, *Am I my Brothers Keeper*? Yes, that he was, and so every Man is, his Brothers Keeper. It is so of Kingdoms too, specially united under one Crown,

Crowne, wherein there is a Common Interest, which commands a Common Care; There is a (a) *Common Faith*, and a (b) *Common Salvation*, which engageth us unto *Scotland*, *Scotland* unto us, To contend for that *Faith* and to seek the *Common wealth* each of other: Therefore we will not hear what *Cain* objects, for he slew his Brother: We stand every one charged to Care every one for anothers things; *Scotland* to maintain our Religion, and Discipline; we, theirs; and so our Conference ends; now I make way to the Objection.

(a) Tit. 1. 4.  
(b) Jude 3.

1. If so be the Devill and his Proctors, subtile Brokers for *Babylon*, shall endeavour, as they have done, To put out the Eyes of our Brethren in *Scotland*, To take away Religion (which we must be as tender of as of our Eyes, and preserve with the same diligence, as we do our (c) *Souls*) and Discipline in *Scotland*, or blend and mixe it with their folly; make either th'one or th'other with their madnesse, *Service Book*, or *Services*; oppugne or storm it by any other more violent way, we have lifted up our hands; That according to the Power in our hand, (in our Calling and Station, mark that) we will oppose the Devill and all his Bishops. The Adversary shall not take away their Religion, nor mixe it neither, nor their Discipline; we have lifted up our hands unto it, and to the most High God, in all the Peoples fight, That we will oppose them, who will oppose our Brethren in these matters.

(c) *Quoniam pura est p[er]illa oculis, &c. Salv. de Gul. 1. 2.*

*Object.* Fooles! first they take a Vow, and after enquire (d) what is the Discipline of *Scotland*? They that have lifted up their Hands to maintain it, do not know what it is.

(d) Ecclesi.

*Answer.* Like enough, it is so with me and many more; And truly we are not Carefull, much lesse Curiously Inquisitive about it. Grant us to be *Idiots*, Poore Illiterate men; Nay, if God has given unto any of us more Light in a Land of *Idiots*, Blessed be His Name: But we are Content to be accounted Idiots at this time, having no more understanding, nor perhaps so much, touching the Discipline in *Scotland*, (there is all the Question that can be made indeed, or scrupled at) than *Josiah* (a young Saint, yet an old Disciple) could have in all the Commandements, and Statutes, and Testimonies, and yet he made a Covenant before the Lord, to keep them every one: So *Josiah* did, and made the People do, according to the Light he had; but with a sincere heart, with all his heart, and with all his Soul to Perform the words. The Intent of the heart was sincere, and stood in a direct opposition to *Ahabs* house, and all the Idolatries, and Heathenish Services there; and that was as much as was required of him, or his people, and to the extent of their Oath; I must adde, and Ours, which stands in opposition onely to *Ahabs* House, the Pope, and his Bishops opposition against the said Discipline. I will give one Instance more, because I conceive no seeing Man can stumble any where else, (and there his Passage is cleared with excellent Prudence) possibly we understand no more touching the *scots* Discipline, than the *Potters*, (I finde them in the Text, and I will Instance in them all along) Illiterate Men, their Wives, and their Sons, and their Daughters, could understand the Commandements of The Lord, His Judgements, and His Statutes; and yet all these entred into a Curse (I pray you mark it) and into an Oath, To do, and To observe all the fore-mentioned.

2 Chron. 34.  
34. 32.

Nehem. 10.  
28.



fore-mentioned. The Statutes and the Judgements of The Lord, were deep things, hard to be understood : Not Levites onely and the Priests, but the Rab- bins might exercise themselves in the search of those things, and for a full under- standing thereof.

*Object.* But the *Potters* and their *Wives*, having knowledge and understanding, (as it is said they had) knew that those Judgements and Statutes were good and just, for they were The *Lords*, His Statutes, His Judgements, Who is GOD in Heaven, and over all the Earth : But the said *Discipline* is the *Discipline* of *Scot- land*, a Church upon Earth ! The *Potters* and their *Wives* might Swear to the one, for they were sure those were the Statutes of God His Judgements, and *Nulla litura in Decretis sapientum*, there is no doubt of any fault or imperfection in the Decrees and Ordinances of Heaven ; But in the Decrees and Ordinan- ces of man there have been, are, and will be defects and wants to the worlds end, and so of the *Discipline* of *Scotland*, Therefore we cannot Swear to it.

*Answer.* You are not called to it, not called to Swear, That the *Discipline* of *Scot- land* is perfect ; Nay, you may Swear, if you were called to it, That the *Discipline* of *Scotland* is imperfect, though as near\*, as Possibly, their *Light* could bring them, yet but according to the *Line* of men, and then very Imperfect, and you may swear it to be so : For we may say of the Statutes and Ordinances of Men, even in Church Matters, as the Author concludes his Story, *If I have done well, and as the story required, It is the thing I desired ; but if I have written slenderly and barely, It is that I could :* You may be sure this is *Apocrypha*, you will not swear that all there is true, but you dare say that all is imperfect there. I could say much more, even that the *Pure Word* of God looseth something of its Clearness in its convey- ance to us ; and tasteth something of Man, through the Corruption of that Con- duit-Pipe that brings it to us. For Application of all this, I adde ; We enquire not about the *Discipline* of *Scotland*, we ask no Questions there for Conscience sake, we are Christians by Profession, and Professie to walk and judge by our Rule, That the *Discipline* of *Scotland* is according to that Rule, as near to the Pat- tern in the Mount, as humane understanding can bring it : We beleeve verily, That our Brethren in *Scotland*, have sought Counsell at Gods Mouth, and Directi- on from His Hand, for we see with all our Eyes, That He has Counsell'd them, He has Directed them, He has Blessed them, and they shall be Blessed : He has (ma- king Himself known unto them by His Name JEHOVAH) raised-up amongst them a *Stage*, whereon He has Acted like a God : And this we beleeve more touching this Matter or *Forme* rather of Worship, (for I would clear this) That as God shall be pleased to communicate more Light unto them touching His *Panem*, they will come-up yet closer thereunto ; and by the degrees of Communication that way, come-up yet nearer unto the Rule, But in the mean time, if the Common Enemy, the Pope and his Bishops, shall, as they have done, thrust-in upon them contrary to their Religion and Discipline established amongst them, we have Lifted-up our hands according to the Power, there To make Head against that Common Enemy, so opposing Gods People.

2. And if so for the Religion, and the *Discipline* of *Scotland*, then sure we will do

\* to the Rule

2 Mac. 15.  
32.

as much, and as heartily for the Reformation of Religion in the Kingdoms of England, and Ireland; In Doctrine, Worship, Discipline, and Government.

*Object.* But what needs all this? May some good Body say (though I hope there is no good Body so voyd of understanding, as to say) The Doctrine in the Church of England, is a Pure Doctrine, The Worship so, The Discipline and Government so; The Church of England! A glorious Church! [Archbishops, and Bishops, Deans, and Arch-Deacons, (brave men in their Trappings and Accouterments) these were the Church in Name, as Rome is now] and cryed-up so to be all over the Christian World: And must we swear to a Reformation? Where is there a more perfect Church, for Doctrine and Discipline, under the out-stretched Canopy? I have heard them say, (the Bishops themselves) we are well enough, a brave Church; Rich [well decked and trimmed with costly Ornaments, which were found lockt-up in Pauls, and Westminster] we want nothing.

*Answer.* Well! So said a Church, as much, almost, as this, That they wanted nothing, when yet their Vaunts were but Concepts onely, Thou knowest not that thou art Wretched, and Miserable, and Poor, and Blind, and Naked (e). And truly, to adde a word, *Mutato nomine, de te narratur*, All this is told of us the Church of England, by one, whom we ought to beleeve, because he speaks with the clearest Evidence of Truth, even from the Mouth of God. But I am very easie to grant at this time, for I will not contend; Let the Bishops have their saying, That this Church (of England) is a Perfect Church for matter and forme, and in all the fore-mentioned; [I can cleer it to the world, That they have made as great a Deformation in the Church, as ever was seen in the world, since the Councell of Trent, the Iliad of that Age;] Nay the perfectest that ever was, or now is (I cannot perfectly tell what will be) upon the Face of the Earth: Grant that, it shall do them no good, nor scruple, or offend us at this point; for, can it be a dishonour to the most perfect Church, to Reforme according to the Word of God: I trow not; A Church cannot come up too neer unto the Rule, the Word of God, they may Rest at a distance too remote, and farre off; but, I say, again, yet I need not say it, but we have to do with unreasonable Men, we cannot come up too neer unto the Rule of Doctrine, and Discipline, and Government. What is that? It follows, To the Word of God; That we endeavour All, in All three Kingdoms, To come up, To the neerest Conjunction, and Uniformitie in Religion, Confession of Faith, forme of Church Government, Directory for Worship, and Catechizing (O Blessed Work; I should speak to that, but it would not be a little) and Catechizing, That we and our little ones may, as Brethren, live in Faith, and Love, and the Lord may delight in us. This is all we have sworn unto; And do we Repent? Yes, That we were so foolish, as to make any Scruple here, upon so cleer a Text. We are Satisfied now, and had we an hundred Hands, as I Read one Man had, and half as many Mouthes, we would do as much, as much with all our Hands and Mouths, as we have done, and so for the next.

II. That we will endeavour in like manner the extirpation of Popery (the Rooting

of it out) [What else? and] *Prelacy* [they were never separated, these came in together, and they must go out together.]

Ay, but the *Potter* and his *Wife* their Sons and their Daughters too (Pray let me use those words, I mean) Illiterate Persons may stumble at this; for indeed, though *Prelacy* has wonderfully Blasted it self, as *Tyranny* has done, yet good words both; *Tyranny* is but Government; and *Prelacy* a Superioritie amongst Church-Men; and this must be, and we allow of it withall our Hearts; Therefore the *Potters*, and their *Wives* (we finde them entring into Covenant,) will observe what follows for explication, and cleering their doubt, touching *Prelacy* (for Popery they know it well enough; It is A walking in the wayes of *Jeroboam*, who made *Israel* to sin; and after the Whoredomes of *Ahab* and *Jerebels* house, i. lifting up the Eye and the Heart to *lying vanities*; this is plain *Popery*.) And now they will understand *Prelacy* as well, for, know one, and know both, that is, Church-Government by Arch-Bishops and Bishops, and their Chancellors, with their Etcetera's, together with (I cannot tell what to call it, but I have heard it called,) The Refuse and Garbage of their Courts, depending, and following the *Hierarchy*, as their train, or as the shadow the Body, bringing in *Superstition*, *Heresie*, *Schisme*, *Prophanesse*, &c. Let *Baal* Plead, for *Baal*, because not one, but three Kingdoms have sworn to Cast out his Lordship, and his Images, and to break down their house, perhaps, and make it as *Baals*, a draught house; Let *Baal* Plead and bring forth strong Reasons; The *Potter* and his *Wife* will not Plead for them, for though they may live in the Remotest Parts of the Kingdom, yet they are not such strangers to the Commonwealth of *Israel*, as not to know, (though they understand not the word *Hierarchy* \*) these Persons what they are, what *Blasphemies* they have spoken, (besides hard words;) what *Heresies* they have maintained; what *Injustice* they have done, (ungodly deeds;) and what *In-laws* they have been to *Prophanesse*: These cannot be Ignorant, That the Government by Archbishops, has been Tyrannicall, *Phariz* like, from the first Archbishop to him, that, three yeers a gone, sat in his Throne, I say, *Phariz* like: and his Bishops [for they were his, and at his Beck, he said unto them, do ye this, and they did it; Countenance Altars, they did it, and more; Give the People a grant to Riot on the *Lords* day, they did it; Stop the Mouths of the Ministers, they did it; Thrust in the vile, Throw out the Pretious, they did it; his Bishops.] And his Bishops were as *Phariz* Task-masters, grievous oppressors, they have, by help of their Chancellors, and their Etcetera's, *Starved* the Church of *God* evermore; And for their *Superstitions*, how Groesse, Palpable, and how many, and *Heresies*, as many! How many, all these? I have no leisure to number my haire now: The hearing of them would make a Mans haire stand up right, and his ears to tingle; These are so many, and so horrid. He report but one *Heresie*, and this I will report, because it has been an *In-law* to that, which follows ever, *Prophanesse*; and has done the greatest disservice, that is Imaginable to the *Potters* and their *Wives*, I mean still my Poor Brethren and Sisters in the Countries, that live in the dark, under the droppings of Cathedralls, and the Cure of the forementioned, such Brutish

Men.

\* It is a Sacred principle, for it had its Originall from the Heavens Arch Flame, continued with a very little change and less Reason up till most to this day; It is a sacred Government crept into the Church instead of an Hierarchy a Sacred service, which is and shall be.

Men. Ile Name the *Heretic*, and the *Heretick* (whom I have not heard named hitherto, either in the high Court, or in the Assembly. In good time we may hear he is both found and thrown-out, for that end I will Name him.) And that both may appear (else, as the old Custome was, and as Reason is, Ile appear for him to suffer his Censure,) You shall hear the Text first: *I will have Mercy, and not Sacrifice: I will take leave to explain it, I hope to my Lords meaning, and that the Simple may understand.* If thou art going to offer a Sacrifice, and a Work of Mercy, offer it self to thee in thy way, which cannot be delayd (mark that) Thy Good and Gracious Lord will dispench with thee now for His Sacrifice; He will let that stand aside, that the Work of Mercy to thy Brother may be done. Nay let me adde, That Mercy may be shewn to an Inferiour Creature, to an Oxe or an Ass (I do not account him, as one calls him, a Brother, Brother Oxe, and Brother Ass;) yet, that thou mayest shew Mercy to either of Both, and to tell thee how well Pleasing the shewing of Mercy to the lowest Creatures (for His Mercy is over all) is unto The Lord The God of Mercies, He will let His Sacrifice give Place the while, thou art shewing this Mercy, in helping these out of the Ditch, when thou seest him falln, as thou art passing by to offer thy Sacrifice, the Calves of thy Lips now Prayers, and Praises. Though I suspect my understanding in higher matters, yet I am Confident here, That this Declares the Heart of the Lord to His Poor Creatures, and the very scope of this Divinitie. Now see how the Preacher turned head upon his Text, and his tayl to Heaven before a great presence, uttering a notorious Heresie, as all Men will call it, except Archbishops, and Bishops; and their Curates. Thus he Continued his Speech, I will give the summe of it. See the Indulgence of a God! And a large allowance from Heaven! The Lord of Heaven and Earth, will suffer His Sacrifice to give place, while Masters, and their Servants shall recreate themselves, according as the Declaration (for sports) [condemned to the fire by the hand of the Hang man] gives them leave. And Blessed be God, That the Fathers [and Lords] of the Church [and Tyrants over the same] have been as open handed in tendering Mercy to Poor Creatures [giving an Advowson to Riot on The Lords day, and Causing it to be Read on that day, and in that Place, where they are to be the Mouth of God] as their great Lord and Master is. O monstrous! Stay a little, This was Preached to their Lordships ear, and Com-manded to be Published by their Authoritie, [the highest in Heaven or Earth, not onely Asserted to be by Divine Right, but stablished by an Oath, which upon true search, will be found to be the most Daring Act and Device, that ever was thought upon, since the Divell first put it into the thoughts of the heart, To be like God.] By their Authoritie, who, being above all, that is Called God, set their Right-foot upon the Church, and their Left foot on the Common wealib (wherein the *Potters* and their *Wives* are great sharers; I tell them of it, because, if any thing in the World will make them sensible, that will) and swore these should rise no more; By their Authoritie, Archbishops, and Bishops, (else they should have hindered it) this Sermon was Printed, Containing such abhominable Doctrines, which with other the like, has Caused more then a Schisme in the Church, and been an In-jet to that, which follows, *Prophanesse*, which, like a mighty flood\*, Came-in upon us in the Country most impetuously; and the

March 24.  
Poet & Tur-  
ners Text of  
Scripture  
scarcely  
blasphemed.

Beie An-  
selm.

\* Mr. Crook  
a Summer-se-  
shire Mini-  
ster, was the  
fore-man to  
promote  
that cursed  
liberty for  
sports on the  
Lords Day;  
he has now  
made him-  
self vile be-  
fore all the  
people.

Potters



Potters with their *Wives*, whom we should tender as Brothers and Sisters, were Carried away with the stream; and how many drowned in that Devouring flood, I cannot tell: I Confesse my Spirit is stirred now for my Bretheren, whom I should so love, and to stirre-up their Spirits also, I will enter into a Curse, before I Proceed, I conceive I have very good Warrant so to do; *Let my Tongue cleave to the Roof of my Mouth, and that little cunning God in His good Pleasure, has given my right hand, let it be quite forgotten, if I do not remember what Archbishops, Bishops, and their Curates have done: Yea, Let my Arm part from my Shoulder, My hand from my Arm, if I do not endeavour my utmost, in my Place, to extirpate, and root them out, and to throw their* — (I may not call them Books) after them. And truly I thought to take this way, To Petition the Assembly of Ministers, That they would sentence these unclean and poysonous —, to the fire, to be consumed there. But I considered, That the Assembly of Ministers, as the Parliament, The most Glorious, that ever was seen in the world; have their hearts intent upon these matters, therefore I did forbear. 2. I considered my self, with the *Potters* and their *Wives*, the Poor of the City, whom, God is not pleased (for I will never say it is at the pleasure of Man, and I hope that consideration will make me more patient of Winter cold, so long as God is not pleased) To supply with Coal, and therefore is Wood a dear commodity; We have not sufficient for our selves, and that purpose too; for indeed we want, and that purpose requires plenty: If I might expresse it so, I would say, *Lebanon is not sufficient to burn.* Whom? Archbishops, and Bishops (those that refuse to Covenant with God and His people) I had almost said, for their *Works* deserve to be burnt, else Ile burn for them: And if their *Works* be of such deserving, so meritorious, much more the *Workmen*; Men of great Merit and deserving that way: But truly, I mean their *Works*, as full of *Superstitions, Heresies, and Praebancnesses*, as a viper is full of poyson; But I said truly, our *Wood* is not sufficient for that purpose, and to serve our own turns too, though yet, if all were of my minde, we would not make spare of Faggots for that Work, though we chillid the more: But I hope we may keep our *Wood*, yet the Work may be done as well for the present, till Coal come-in. That way we go, and have sworn to take, will do the businesse very well. We will not ask what way, because we are sworn Men, and our Vows are upon us, *To do our utmost endeavour, To extirpate, Pluck up by the Roots, the Hierarchicall Government;* and then we will do well enough with the rest: If the Roots of the Oak be grubbed-up, the Bulky Body must fall, the Shreds, Arms, Boughes, and out-Leaves must wither presently. So, if Archbishops and Bishops be thrown down; All that, which come-in, grew-up, and spread forth with them, must down also: All *Superstitions, Heresies, and Praebancnesses*: And we have lifted-up the hand and subscribed our Names, That out these shall, even all that is contrary to sound Doctrine, and the Power of Godlynesse; That was well put-in, the Finger of God put it there; All that is contrary to sound Doctrine and the Power of Godlynesse. All Archbishops and Bishops, with all their Etceteraes have been so, so contrary as Hell to Heaven: The evil spirits to the good; so contrary. Then out they shall, we swear they



they shall ; we will all with one (f) Shoulder, joyn hand to hand , and shoulder to shoulder at this dead lift , and out they shall be cast ; *Left we partake of others mens sins , and then of their Plagues too ; and that The Lord may be one , and His Name one in the three Kingdoms : There can be no doubt there . And this for the Religious Part of the Covenant , The Civill follows .*

III. And that concerns the Kingdoms Birthright, the Rights and Liberties of Parliament ; and then of the Subject , Mine and Thine , for we put altogether . And God forbid we should not every Man lift-up his hand to maintain these , for therein he maintains his own Rights and Liberties too , and the Liberties of the Kingdoms : Then I hope we will Maintain the Parliament , wch maintains all these ; but I go on : The Lord forbid it me , saith Naboth , *That I should give the Inheritance of my Fathers unto thee . Give it ! he had but sold it , Ahab would give the worth of it in money : Ay , but Naboth will not give , nor sell away the Inheritance of his Father , his Birth-right : A notable example , he would not part with his Birth-right . All the Reason then in the world , we should lift up our hand touching this matter , as we have Protested and Covenanted twice heretofore . \**

2. And to preserve and defend the Kings Majesties Person.

Object. Defend His Person ! Defenders indeed ! These rise up against His Sacred Person , bear Arms against His Power and Authority.

Answer. I did not undertake at first to make Answer to this man , an obstinate fellow , having his Conscience seared ; he has Answer after Answer , and Reason upon Reason to make his folly depart ; but words are lost in a Fools Ear ; Nay , bear him as Wheat in a Morter , it will not doe : I confesse , when I meet with this unreasonable man , I depart from my self , for I lose my patience . I think verily this fellow , and other like him , are the Beasts that Paul fought with at Ephesus . I will not contend now , but I will give him a shorter word then *Memy* , which is *Italian* , a Plain Lye in *English* , for he is in earnest , and so am I too : I will reprove this *Cretian* sharply , and so let him go ; He is a Lyar , a --- as he shall hear presently , for he findes himself raked amongst his fellows : We bear Arms against the most bloody Villains , Monstrous Rebels that ever were upon the face of the Earth . One of that Company , a very young *Profler* in their Court , tells us , before he was aware , *They are all Papists* . A notorious abuse against the Popes Holiness , to *Father* such a Regiment of --- upon his Fatherhood , *Papa* the Pope ! Hear what they are , as one sets them out very well to the view of all the World ; They are a *Colluvies* , a heap , a gathering together of the Scum , and Dross , and Garbage of three Kingdoms and more ; a most accursed Confederacie , made up of *Gebal* , and *Ammon* , and *Amalek* , the *Philistines* , with the Inhabitants of Tyre , of *Jesuites* , *Papists* , and *Atheists* , of *Stigmaticall* and *Insane* Persons in all Lands : Against these we bear Arms , who have done as the Bishops before them , set their feet , &c . as before , and their mouth against Heaven , Blasphemed the Holy One , and His holynes ; made all the Laws of Heaven and Earth , void ; trampled the Word of Truth under foot , and swear God Darnne them , the Lord Christ shall Reigne no more ; We have lifted up our hands against these Monsters , this Viperous generation , That we will destroy them from off the Earth , and pluck his Majesties Sacred

(f) Zep 3.9.  
Consent. in  
Eng. lth.

1 King 21.3

\* See Covenant  
made at  
ted, p. 5.  
touching  
our bounden  
duty to the  
Parliament.

Person from amidst these cursed Hell-Hounds; We are resolved so to do by all lawfull meanes. The Person of the King, a Sacred Person; Anointed with oyl! But his Soul! the Person indeed; we have lifted-up the hand; That we will Pluck it, according to the Power in our hands, as a Brand out of the fire, for his Soul dwells amongst Scorpions, those that are set on fire; He is amongst Lyons, as *David* (g) complained, so grievous it was to him; It was his hearts grief, that his Condition was such to be amongst Scorpions. The King is Content to be where he is, though in the same danger that *David* was; We do Vow to pluck him thence, to pray \* incessantly for him, as they do that can pray, and so they pluck at him; that is the violence they use, and need there is of such a violence. We lift up our hands to an hard work; an hard work it is, to deliver a man, whether he will or no: But yet the world must bear witness with our Consciences of our loyaltie; We Vow nothing above strength, but to pray, and endeavour it to our utmost; so we will, so long as we have an hand to lift-up, a Sword or Spear to put in them. And for the Regall Authoritie, that will maintain it selfe whether he will or not, in the preservation and defence of the true Religion. But we will endeavour it, as was said, that all the world may witness too, That we have no thoughts or Intentions to diminish his Majesties just Power and Greatnesse.

\* That is the manner, pray for his preferment or who seeks their destruction.  
1 Cor. 4. 12;  
13.

I V. And as we swear our selves Faithfull to God and the King, to our selves and our Birth-right; To maintain the Regall Authoritie set over us; so also we doe swear to Discover and make known all Incendiaries, Malignants, all who are Enemies to all this, endeavouring to make all void, and their utmost to cut asunder the Staffe of Beautie, That the Covenant may break; and the Staffe of Bands, That the Brotherhood may break betwixt Judah and Israel; that is the Eye-sore: But we have sworn to pursue these vile persons, these Sanballatts, Tobiah's, and Geshem's, even to death, sentenced thereunto by those, that have Authoritie in their hands to cut off those Murderers from the Earth; or can give-out that Power unto others to execute the vengeance of the Lord upon them.

Zach. 11. 10.

V. By the Providence of our good God, and His exceeding kindnesse to His People, we that were twain, are now made one, and as one Stick in Gods Hand, ready to flee upon the Shoulders of the Philistines, who were, two Centuries agoe, as Scorpions, each to other, flying each at others Faces, and eating each others Arm, Manasseh Ephraim, and Ephraim Manasseh. Now that the Lord hath Put such a Price into our hands, has caused the Envy of Ephraim to depart, and made manifest their Adversaries to be the Adversaries of Judah also; we doe Vow to set our Hearts to the maintenance of this Brotherhood, That it may be kept firm and fast for ever.

Ez. 33. 19.

Is. 9. 11.

Is. 12. 13.

VI. And do these Enemies and Adversaries what they can, as they will do to the length of their Chain, We Swear it, lifting-up our hands to Heaven, That we will do our utmost against them; those open Adversaries, and those more secret, but more dangerous, who give themselves to a detestable Indifferency or Neutralitie in this case, which so much concerneth the Glory of GOD, The good of the Kingdom, and Honour of the King; We are sworn to doe our utmost, that those may be Spewed forth: We will Eye them narrowly that make Divisions amongst us, would

would thrust us from our God, and withdraw us from our standing in firm Union, each with other; And we will wish that those were cut off that trouble us; and what we cannot do, ( for we work in our Sphear, and according to our Capacitie and Power of Working ) We will Reveal to others, who are in Authoritie, and Place, and will do it, cut them off *betimes*, who sow Tares of Discord, so infesting and troubling us; *All which wee shall doe as in the sight of G O D*: That's well, for then here will be no respect of Persons; If a Brother, a Son, a Daughter, a Wife, a Friend, if any of these be a Malignant, or a Neuter, he must not be spared; Self and Self-respects, with References to Him and to Her, to this and to that, has much to Plead here; but all is easie Answered; We are Sworn Men, we are entred into an Oath, we must do as King *Ash* did, not Spare; He is my Friend, perhaps my Childe, (that's the sorrow :) But he is an Enemy to God, to good Men, and to the Churches best Friend, The Lord Jesus Christ: And a Childe of Belial he is, I cannot be to seek what I am to do, having used all fair Means, I must discover my Friend to be an Enemy indeed; and do with the Childe, as the Parents did with their *Stubborn Childe*, Deut. 21. 18. bring him out unto the Elders; for I do all as in the sight of G O D.

Deut. 13.

And now we come to the main Point, the very Center of Reformation, Self, a mans own heart and life; there is the great Point indeed; all the Lines that have been drawn, [ and they have been drawn with the greatest exactnesse, all the Prudence that we can imagine to be in Man, with Reference still, and directest tendency to the onely Rule and end, *The glory of God, and mans eternall good*: ] All these Lines must be Centered now in my heart and life, all ends in a personall Reformation, for that is all in all to him, that has lifted up his hand now.

We must observe here, first, the wickednesse of some, not a few, Doctors and Proctors for the Church of Rome. 2. The weaknesse, for I will not call it wickednesse of others very many. 1. See the wickednesse of this man, he is a *Legion*, I will speak of him single; He cannot take the *Covenant*, he could not take the former, nor the latter, nor this now; Indeed hee cannot take it, nay, hee will Swear to, and *not Sin*; he has done and can do strange matters, and yet no sin in all he do's to his Conscience: He could proclaim an Heathenish Libertie to prophane The *Lords Day*, in The *Lords House*, and yet *not sin*; he strained not at that *Camel*, but swallowed it. He could bend before Altars, and set-up Images, and *not sin*: Twenty things more, the grossest abominations that can be named, he can do, and *not Sin*; keep two Livings, three for failing, and attend neither, and *not Sin*; spill the blood of Souls, and *not Sin*: But a *Covenant* he cannot take, and *not Sin*; That, like a Bone sticks in his Throat, he cannot swallow that, and *not Sin*. This brutish man must not be spared, such a *Notorious* — Person, we must never cease wishing, that he were cut off, who so troubles us; That this vile Person, (for you heard what abominations he do's, yet sayes he do's *not Sin*; and what he will not do, lest he sin: That this so Vile a Person (a Doctor, a Teacher of Lies) may be set apart, as was the *Lepser*, (for he is as Infectious) lest he infect others, I will assure the Reader, what that is which makes this man flee from a *Covenant*; He is not so Brutish, blinde, or Seared, (though all this he

is) as not to allow of this *Covenant*. Why do's he not take it then? As sure as we live, I can tell why? because it ends in a Personall Reformation of all that is amisse; he will never take it, for he is amisse, and besides his Rule in all he do's; and if he enter into *Covenant* now, he swears to oversee himself; himself first, then others, Wife, Children, and servants; his *own House*, then the House of *God*. But this is not all, though he never did any of all this, if he enters into *Covenant*, he must shut his Ears from *Hearing Blood*, and he has shed the Blood of Soules, with no more Regret than he swallows Wine, wherewith many times he is *swallowed up*: he must shake his Lap at unjust gain, but he cannot shake hands with his two Livings; He must, but I forbear: I have said enough to declare his wickednesse, and because he is a *Doctor* (a Teacher of others) I will say but this, he is another *Mountebanke*, he can stab his body for gain; so this Doctor, his Soul, and *not Sin*. See their wickednesse! We have sworn to do our utmost that these may be cut off, who have taken Peace from the Earth.

2. See the weaknesse of others, very many, their ignorance rather, and pity it: They will read the *Covenant*, then raise Questions and make Doubts about it, which *Momus* himself would scarce do, who had an Art, and made it his trade to make faults where he found none, They will, I say, make questions about the beginning, or midst, or thereabouts, and quickly receive satisfaction to all their doubts; and then they enter into it, never questioning the last point, that great point, touching Personall and household Reformation; They never made question there for Conscience sake; I mean, not touching the lawfulness of it, for there can be no question, but touching the performance at this point, *standing* to that they have so solemnly Covenanted to perform, They had not one serious thought upon this matter: It is their ignorance. Blessed be God, there shall be a course taken to thrust out this vile Parson, their *Doctor*, and to put in a precious Person in his Room, who will make it his work to instruct and teach their poor people touching this last point, *Personall Reformation*, which is the *Bottom* and *Center* of all we have sworn unto, even every Mothers Childe, which is to bring home all this to himself, there To Center all, in his own heart and life; This is the work indeed, this is the labour, This Personall Reformation, the Centering of it in a Mans self, and shewing it forth in a mans life and conversation: And were it not that with *God* all things are possible, and he requires no more of a *People*, but that they be a people of *willingnesse*, (and he makes them so) were it not for this, the best man amongst us would flie-back from this work, or faint before it, considering the mighty opposition he must meet with now; the potent Adversaries he must contend against; The Devils in Hell, and those in the Ayre, and all his Servants on earth, The Devill will give him good leave to lift up the hand for company to all the fore-mentioned; To contend for Religion, to fight for Religion, to be all (in shew) for Religion; but when Religion (it contains all) comes to be bottomed, and Centered in a mans heart and life, thou must be all this, Religious and Faithfull, and not for thy self onely, but for all thy household, all under thy charge, and over fight: when it comes to settle here, as upon the true *Base* and proper place, then what stirs are here! What an opposition!

I can

Act. 10. 28.

1 Tim. 3. 4.

4. 16.

Tit. 2. 7.

Ira. 2. 7.

Psa. 110. 3.



I can more then guesse now what are the *Wiles, Depths, Devices, workings* of Satan this way with every good man; These are the turnings and windings of the crooked Serpent: *Thou hast vowed to serve God; serve Him; But for the matter of worship, as God has prescribed: And manner, with the whole heart, as God has commanded, There is the opposition.* The main Brunt will be on the *Lords Day*, touching that Solemnitie on that day, and the Services proper to the day. The man will perceive how subtile the Adversary is, as much against the Due observing of The *Lords Day*, as against The Lord Himself. What needs all this strictnesse? *The Sabbath is made for Man, not you for the Sabbath: Sit out thy houre at Church in the Morning, and as long at Evening, and then recreate thy self; God sayes, He will have mercy; Better, and wiser then thy self say so, and do so, Archbishops, and Bishops with their Curates; and give thee fair allowance so to do, in like manner as they do, and teach. Food as thou art, and slow to understanding, what is Christian libertie! Thou art now repeating the Sermon, when thou mightest, [with lesse danger of an Earthly Prison, when time was] be elsewhere, in the fields [walking and doing after the Pleasure of thine own Eye.]*

Reader, do not think slightly of this, how ever it seems; be confident, the Devill works strongly, and prevails mightily by precedents; presenting before common Eyes, the example of Bishops, how they have or do walk before the People.

It is true, there are examples of Gods Judgements, which might be presented here in visible Characters, and as terrible as was the writing on the Wall, upon those that have done as the Divell has perswaded them, and as the example of Bishops have led-on; for has not The Lord Remembred all those abominations, the Breach of His *only Holy Day*? Has he not remembred all this, and required it of the Bishops, and those, that have practised according to these abominations, The Bishops allowance and Rule? But we go-on, The Bishops carried it, and their examples are snares at this day, and their words *eat as a Gangrene*; for which we ought, and so we lift-up the hands to be humbled, for what our own hearts have done, and what the Bishops have done: and, because we were so well content to have it so. I did not value the *Everlasting Gospel*; If I had so done, I had contended for it, and more set my self, against my self, and those Men, and their Doctrines. But I return where I digressed, how the Divell works with this Man, now he has lifted up his hand to the living God; The Divell tells him, *If thou wilt be strict, be strict for thy self; be not so for thy Household, Children and Servants there; they may take the Recreations, as is allowed them by the Bishops, who are not so precise,* [No, their houses were the Tabernacles of Robbers, and as the Mountains of Prey; Wilder Folk then *Satyr's* danced there; Therefore, though their house be not yet made a Dunghill, as that infamous *Lords-House* was; yet, Blessed be God, they are Prisons to hold those, who are almost as bad as themselves, and made so bad by their Bishops example.

Thou wilt Pardon me Reader, if I am confused here; when I look off my own heart, as too often I do, then I look upon Archbishops, Bishops, and their Curates, all the Brutish Pastors in the Land, as upon the fomentors of these Di-



visions; Cauſers of theſe Diſtractions; Authors of theſe Confuſions in our Land: Therefore I ſhall never mention them, or any of theſe, but as *Jeroboam* is mentioned in the Sacred Records, *Archbishops*, and *Bishops*, &c. That made *Israel* to ſin; Prophaning The Lords Day by a Law; ſtopping the Mouths of Miniſters; thruſting them aſide, to hang like an Inſtrument, whoſe ſtrings are let down; or thruſt up into a corner, as if of no more worth then themſelves; like a *Poffell wherein is no Pleaſure*. We Vow to be humbled for all theſe Blaſphemies, Impieties, Iniquities, for all that our own beguiled hearts have done here; and all that theſe men have done, by their examples: We Vow alſo to be avenged of them; and to reforme every man himſelf, there to Center Reformation; And thus the good Souldier (A Chriſtian indeed, maintaining his *Militia*) Reſolved for his own part (the Subject of the next Treatiſe) and ſo by the good hand of God with him, he confounds his Adverſarys, and lives above example, according to the Rule, and Tenour of the *Curſe* and *Oath* he has entered into; and to follow no man now, but as he follows Chriſt; Who is given a *Leader* and *Commander* to His People: And ſo to take care, ſpeciall care of his family alſo intruſted to his care by The Lord Himſelf as (in another Caſe, and in a figure that Man (a) was,) See unto them, thy Children, thy ſervants there, they have the like precious Soul, all one. at that point of Cure, Children, and ſervants all one, their Souls as precious, as thine, bought with the ſame Price; Heirs to the ſame Inheritance, precious Souls as thine; Thine and Theirs more precious then a World, then all earthly things there, more ex-celling then the Sun, when it ſhines in his ſtrength; Theſe Souls are thy charge, look to them, if they miſcarry, if theſe periſh by thy means, and default, they lye in their ſins, but their blood ſhall be required at thy hands, life for life, though not in exchange, yet both ſhall periſh together. Therefore this man conſidering the terror of the Lord, walks wiſely in the miſt of his houſe; he keeps a day to The Lord himſelf, ſo ſhall his houſe too, all the perſons within his gates; To be ſhort in ſo clear a matter, ſo fully charged upon the Governors (for Souls know no ſex,) *Abraham* will command his children (b). As for me and my Houſe, we will ſerve the Lord (c), I and my *Maidens* (d); feared God with all his Houſe (e): Reformation is Perſonall; it is centered and bottomed in ſelf, ſelf Reformation, in the heart and life; He hath liſted up the hand To all this, he has ſubſcribed his Name unto it. We muſt now obſerve, in the ſecond place, the ſolemnitie of theſe Actions, and then we ſhall the better ſee every man his own engagement.

I I. He liſts up his hand, he ſubſcribes his name: His hand next week may be aſleep in the duſt, but he has ſubſcribed his Name; That lives, when the Man is dead. But the leaſt is in that, though that tells it to poſteritie; ce raiſly there was never ſuch a thing, ſo done in our *Israel*.

A. Yes, you will ſay, we proteſted and entred into Covenant, twice in all the Peoples ſight.

I. True, but we did not liſt up the hand. I do not doubt, but every honeſt man liſt up the heart, thoſe other times, To that ſolemn Work, Vow, and Covenant formerly entered into.

A. That is the better Poſſure of the two, is it not?

E. No,

(a) 1 King.  
20. 39.

(b) Gen 18.  
17.  
(c) 1. ſa. 24.  
16.  
(d) Eſter.  
4 16  
(e) A. ſc. 10.  
2.

B. No, for two Reasons, and a third which is chief of all. First, it is not so suitable to the Work of the Day : I Covenant now in all the Peoples sight; Therefore the greatest Reason in the World. That they should see what I do.

A. Well, but I lift-up my heart.

B. Very well, but how can the People tell that ?

A. A Pharisee ! He will be seen of men.

B. Yes, at such a solemn time, as this is, he must not creep into a corner. In these Cases, and at such Solemnities, he must confesse his God before Men, else he knows what follows (f). I hope I shall never forget what the *Martyrs* did in Ancient times ; if they would have offered a grain of Incense to the Idol, they might have kept their skins upon their flesh, and their flesh sound and whole ; but, because they would not do so much, their skin was torne from their Shoulders, and their flesh from their Bones. But this is it, which I intend, The Adversary was more weary in tormenting, then Christians were in suffering their " torments ; So the Adversary tryed them with gentle perswasions ; saying, ye " shall not offer unto our (Idol) god, no not so much as a grain of Incense : Ye " shall but make an offer onely, a *semblance* and no more, and I will satisfie My " Master the Emperour, and the People too ; For I will say *ye have offered*. And " so the Adversary said in the face of the Assembly, *The Christians have offered to our god*. Now mark : No said the Christians, lifting-up their hands and their voyces. No, we are Christians, These hands have not offered, no not a grain ; nor will we offer ; No, we will suffer our skin to be pulled over our heads, and our flesh from our bones, rather then we will offer so much as one grain to a strange god ; We did not do it, we will never do it, no, never, never ; See there ! There is much more, a most Notable History, you must gather in up, here and there, These witnessed a good confession before men. And now ! But I forbear, though it is hard to take off my hand from this work. This is the example, and 'tis to our purpose, when God calls us forth to confesse Him, as now He does, to Covenant with Him, we must do it after this manner, in all the Peoples sight. In such cases (I say again) and at such solemnities, I must do, as I may be seen ; That is one Reason, why I am commanded to *lift-up my hand*, and it is a mighty Reason, There is another as good.

2. I lift-up my hand, I subscribe my name, so giving a cleer attestation before all the People ; That I lift-up my heart to the work. viz. All, that I have lifted-up my hand unto, I will, by Gods grace, endeavour to performe. It is my full purpose so ; I will center and bottome all, contained there, in my own heart. I have vowed with my Mouth, By Gods help (and without that I can do nothing, but sin against Him) but by His help, what my tongue protested, my hand shall fulfill, and my hand shall subscribe unto it too, which makes the obligations stronger : I cannot withdraw back now and prosper ; *Pilate* will reprove me if so I do ; I have subscribed to all this, and *what I have written, I have written* : It is the full purpose of my heart, not to alter now after this Solemnitie, whereof there is yet a third Reason, and that is Mighty, for, in so doing, we do as God has done before us.

(f) *March.*  
10. 33.  
*Luke 1. 29.*

*Euseb. l. 2.*  
*H. 1. Tr. p.*  
*l. 6. Ent. c.*  
11.

Ezek. 20.

(g) Ezek. 20  
28.(4) Dan. 11.  
32.

3. It is after the very manner of God Himself, when He sweareth to shew Mercy, or execute Judgement upon His People : What does He do then ? Then, to assure His People, who are very slow to beleieve, that He will very certainly performe with them, as He hath sworn ; then we observe this Posture of the hands lift-up, often in one Chapter, nay in one breath, *I lifted up My hand, sayes The Lord, To the seed of Jacob.* The gesture is according to the example of God Himself, who speaks with His Mouth, and fulfils with His hand ; And after the same manner His servant Abraham, *I lift up my hand unto The most high God :* So have we done, as The Lord does ; as Abraham did, so have we done, every Man for himself, *lifted up the hand to The most high God,* subscribed also with the same hand unto The Lord, and sinned every Man Himself, by the Name of Israel : There is the center of Reformation, Self, Personall Reformation ; So the true Christian Souldier hath Covenanted for himself, and with his God. And now what his Lord hath promised to do for all His Israel, *I will purge out from among you the Rebels (g),* the same will He do for this Man ; He will do it in His own and best time, It shall be done : In the mean time, The Rebels within the Man, for there they be, shall be so mastered, subdued, overpowred, that they shall do the Man good service ; they shall try, and prove him ; edge and purifie his graces : And all the Rebels without, shall do him no hurt. Now that he is in Covenant with God, knows This God, now he shall be strong, and do (h). What shall he do ? I cannot tell, For the originall Hebrew does not tell me : but do he shall, strange things, above reason, above hope, above his prayers too : he shall put a legion of Divels to flight ; he shall leap over a wall, and skip over a mountain, for it shall be a plain before him, the Lyon and the Bear shall not hinder him in his way, nor discourage him ; his way is made passable, and every work to him possible. He can do ; What ? All things ; And this is to do exploits as we read it, for God is with him, his God, a God in Covenant with him ; he can do exploits. But this, with other things of infinite concernment to Kingdoms, and every person there, will make a fuller Treatise, then this, which I will conclude now, and shut-up ; So I, so thou, as the Souldier before, have entered into Covenant ; how grave for the matter, how solemn for the manner ! The Lord give us grace to understand, that we may do accordingly. And then no matter what the Adversary does against us ; he does, as an adversary, what mischief he can, according to the power in his hand : But no matter though the gates of hell open upon us, and stand in defiance against us. Stand we to our Covenant, with full purpose of heart to keep unto it, and close to our God ; What then ? We can stand and defiance too, not fear their fear ; not fear the Divell, nor sin, nor death ; for we may make Pauls challenge. We fear God, fear onely to displease him, are in Covenant with Him, by His good hand with us, we are resolved, with full purpose of heart, to keep close to Him ; and we are sure He will stand by us, and then we have enough strength on our side. For God is with us, and He is All, All sufficient. Amen, even so Amen.

FINIS.



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THE THREE

14

# KINGDOMES

## HEALING-PLAISTER.

OR,

The Solemne Covenant of Reformation  
and Defence explained.

Wherein is shewed the Authority, Antiquity, and Use of  
an Holy Covenant : the occasions moving to it, and the  
ends in doing it, the necessity of it at this time, for di-  
verse Reasons herein expressed.

Also a full explanation of each Article of the Covenant,  
to the satisfaction of all : shewing the benefit that may redound by  
it, viz. Gods Protection and Blessing to heal our miseries, and esta-  
blish truth in Religion, Peace and lasting Happinesse to the three  
Kingdomes. Likewise shewing the Danger of Refusing it, and Gods  
curse upon us, if wee enter into it deceitfully.

*Come let us joyne our selves to the Lord in a perpetuall Cove-  
nant, that shall not be forgotten. Jer. 50. 5.*

*But yee have departed out of the way, yee have corrupted the  
Covenant, saith the Lord : therefore also have I made you contemp-  
tible and base before all the people. Mal. 2. 8, 9.*

*And I will bring the sword upon you, that shall avenge the  
quarrell of my Covenant. Levit. 26. 25.*

*Thus saith the Lord, cursed be the Man that obeyeth not the  
words of this Covenant. Jer. 11. 3.*

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THE THREE  
KINGDOMS  
HEALING PLASTER

The following Government of the Kingdoms  
and Diseases explained.

What is the Kingdom of the Kingdoms?  
The Kingdom of the Kingdoms is the Kingdom of the Kingdoms.  
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## THE THREE KINGDOMES HEALING-PLAISTER.



Lately sent into the World a Treatise, Intituled *Great Brittaines Misery*, with the causes and cure. Which I published not so much to shew the misery; (For that all men feele) as to shew the causes of it, and the meanes to cure it.

And now, that the cure may be full, God by the worke of his Providence hath commended one ingredient more: that nothing may be wanting, except we be wanting to our selves: We all desire a healing: But behold, increase of misery: and why? because we have not sought the right cure: Wee have beleevd lyes, forged lyes to our selves. (as *Job* speaks) we have sought to Physitians of no value: *Job* 13. 4. trusted to lying vanities, that is, to outward things: *Vaine things that cannot profit nor deliver*, 1 *Samp.* 12. 31. but we have not returned to him that smiteth us, neither sought the Lord of hostes. *Esay.* 9. 13. Therefore God hath plagued us seven times more, as is threatned: *Levis.* 26. 28. *The harvest is past, the summer is ended, and we are not saved.* *Jer.* 8. 20. Not because there is no balme in *Gilead*: nor because there is not a Skillfull Physician there: but because we have rejected (or neglected) the true Plaister: we have not yet gon up to *Gilead* to use that soveraign balme, nor applyed our selves to the healing Physician. *Jer.* 40. 11. We are as sheepe gon astray, and have not heard the voyce of the Shepheard: Nor returned to the Shepheard and Bishop of our soules: 1 *Peet.* 2. 25. God hath smitten us that he might bind us up: *Hese.* 6. 1. but we have not returned to him: We have beene perfidious, and broken his Covenant, which he hath commanded to performe, *Dent.* 4. 13. and

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meanes cannot  
heale great  
Britain.

have made covenants, and leagues, with Idolaters; contrary to Gods command, *Exod. 32. 12.* therefore the *Sword doth devoure,* and our misery increaseth as is threatned *Levit. 26. 25.* *I will avenge the quarrell of my Covenant.*

As the breach of covenant is the cause of judgements, the renewing of covenant must be the meanes to remove judgement.

When we forsake God, God forsakes us.

Example of Gods acceptance of renewing of Covenant:

Now if God have a quarrell against us for the breach of his Covenant, it concernes us to seeke to God, and to intreat to renew our covenant with him againe: If we will *confesse our iniquities, and that our uncircumcised hearts be humbled,* God will remember his Covenant which he made with our fathers, and will accept of us and heale our Land: *Levit. 26. 40. &c.* By our sins we have cast off God, and have cherished Idolatry, which we should have destroyed; therefore God seemeth to cast us off, and give us into the hands of Idolaters: *When Israel chose new gods, then was War in the gates: Judg. 5. 8.* *When they forsooke the Lord and worshipped Baal, and Ashtaroth, he delivered them into the hands of spoylers, that spoyled them, &c. Judg. 2. 13. 14.* God hath done thus by us, at this day for the sin of Idolatry; yet God Almighty, who in the midst of judgement remembers mercy, notwithstanding our rebellions, hath at this day offered to enter againe into Covenant with us: to renew the covenant with us, which he made with our fathers, that we might be reconciled to him; he as it were calls upon us from Heaven, to gather our selves together, and to enter into covenant with him, that he may be our God and our protector, to defend us, and to heale our misery.

Thus God by Moses exhorted the Israelites (after their many revolts) to renew their covenant with God, *that yee may (saith he) prosper in all that yee doe: Deut. 29. 1. 10.* and the people stood all before the Lord, the Captaines, Elders, Officers, with their wives and little ones, to enter into covenant with the Lord, and into his Oath, *that he may establish thee to day, for a people to himselfe, and that bee may be unto thee a God, as he hath said unto thee, and as he hath Sworn to thy fathers, vers. 11. 12. 13.*

Now this extended farther then to the people of Israel, to those that were not then present, *vers. 15.* When God chose our father Abraham from out of the Idolatrous families, he made a Covenant with him, and not with him alone; but with his seed; it was an everlasting Covenant to his seed, whether Jewes, or Gentiles, all that are of his Faith, that walke in his steps, have right in that Covenant: *Rom. 4. 12. 13.*

Covenants are of two sorts; civill or religious; that which I call

call civill is betweene man and man : When men bind themselves by covenant or Oath before God, to performe promises, and fidelity one to other; such was the covenant betweene *Abraham*, and *Abimelech*. *Gen. 21. 27.* and betweene *Isaac* and *Abimelech*. *Gen. 26. 28.* so betweene *Jacob* and *Laban*. *Gen. 31. 44.* and betweene *David* and *Jonathan*. *1 Sam. 23. 18.* these are Covenants made before God, who is called to witnesse of the integrity, & uprightness of heart, in the performance of all promises sworne unto; and such a Covenant is made betweene the Kings of *England* and the commons, to maintaine their Lawes and Liberty, of which God is Judge &c.

Two sorts of Covenants, one civil & another religious.

That which I call a religious Covenant, is a Divine and sacred Ordinance of God, made before God, or with God; it is an Ordinance as is everlasting, as well under the Gospell as under the Law; God himselfe was the author of it; It is as ancient as man, and of use as long as men indure, so long as fidelity is to be cherished among men, and so long as men must be conformable to Gods will (which is for ever) so long is there holy use of covenanting.

A religious covenant is a holy & sacred ordinance of God under the Gospell, to be used as well as under the Law.

Now this Covenant for *Reformation* and *defence*, by the especial providence of God, appointed by the Sovereigne authority of Parliament; containeth in it the condition of the Civill, and of the religious Covenant; wherein we sweare fidelity one to another, and to God; to reforme our evil wayes and walke according to his word, in our lives, and practice. And such a Covenant is part of Gods worship, yea, it is sometimes in the Scripture put for the whole worship of God, *Esa. 19. 18.* where men bind themselves by Covenant or oath (for it is all one to covenant, as to sweare) to seeke God, and to endeavour to doe his whole will; sometime God is said to sweare by himselfe, in *Gen. 17. 8.* it is said *He made a Covenant with Abraham, to give him the Land of Canaan*, and in *Exodus 6. 8.* it is said, *Hee sware to give to Abraham the Land of Canaan; and He sware to David, Psal. 8. 9. 3.* and againe, *I have sworne by my selfe, saith the Lord, Jer. 49. 13.* As God sweares to blesse the obedient; so he sweares to destroy the disobedient; It is said *Heb. 4. 3.* that hee swore the rebellious Covenant-breaking Israelite, should not enter into his rest.

The Covenant now commanded containeth both a civill & religious one.

To covenant & to sweare is all one.

By Covenants, or oaths, God binds and engageth himselfe unto men, and engageth men to him againe; God swaies to *David*,

Gods covenant with us engageth us to covenant with God againe.



God by his  
workes of pro-  
vidence at this  
time, calls up-  
on us to enter  
into Covenant  
with him.

Examples of  
Gods people  
ought to be  
our rule.

*vid.*, and therefore *David* sware unto the Lord, and to the mighty God of *Jacob*, *Psal.* 132. 2. When God offers to Covenant with us, and wee refuse to covenant with him; Hee will *swear by himselfe*, that such a person, such a family, such a Kingdome, *shall become a desolation*, *Ier.* 22. 5. If we refuse when God calls, God will refuse when we aske, and will *marke when our misery and calamity is upon us*, *Pro.* 24. 26. At this time God offers to make a Covenant with us; And now he calls from heaven by his Judgements, and by his mercies; the distractions, miseries, and calamities of the three Kingdomes, cry to us to make our peace with God, who is offended for our sinnes, when Israel was in captivity and bondage seaventy yeares, for their breach of Covenant with God; they were not established untill they renewed their Covenant with God, Therefore *Ezra* prayed and confessed the sinnes of the people, with weeping and casting himselfe downe before the house of God (the place of covenant) and there assembled out of Israel a very great Congregation of men and women, and children, for the people wept very sore, *Ezra* 10. 1. Now *Spechianiah*, and *Ezra* consult together, and with confidence beleve that notwithstanding all their sinnes, *there was hope in Israel concerning this thing*. Therefore they conclude to make a Covenant with God and *Ezra* made the chiefe Priests, the Levites, and all Israelio swear, and they all swear, verse 2. 3, 5. Nor was this a new thing to them: but that which *Moses* did by Gods command, (as we have shewed) and after him *Ioshua*, as you may read *Ioshua* 24. 25.

Now the examples of Gods people ought to be our rule, especially in those things that are commanded by God himselfe, but to covenant with God hath beene the frequent practise of Gods people, commanded by God, and alwayes with promise and present of acceptance: When the Prophet *Azariah* (being stirred up by the Spirit of God, to move *Asa*, *Judah*, and *Benjamin* to seek the Lord by entring into a covenant) tells them, *The Lord is with you while yee be with him, and if ye seek him he will be found of you, but if yee forsake him he will forsake you.* 2. 1 & 2. Now to breake Covenant with God, or to refuse to make a Covenant with God, is all one, and is no other then to forsake God, it is the Lords owne expression. *Deut.* 31. 16. *They will forsake me, and breake my Covenant which I have striken with them: and what then? Then my anger shall be kindled, and I will forsake them*, that is, I will hide my face, take away my divine presence of protection from them. *vers.* 17.

See

See the example of this, 2 King. 17. 15. *they rejected his Statutes, and brake his Covenant: What followes? see vers. 18. Therefore the Lord was angry with Israel, and removed them out of his sight, &c.*

Now when a people have broken covenant with God, and ~~one~~ The surest way to find God againe, is to seeke him by renewing the covenant; else we quite cast him off, and then he will cast us off for ever. 1 Chron. 28. 9. *God, is to seek him by entering into covenant.*

In the time of King *Asa*, when by the sins and Idolatry of his fathers: *Israel had bene a long season without the true God, and without a teaching Priest, and without Law: So that there was no peace to him that went out, nor to him that came in, but great vexations were upon all the Inhabitants of the Country: Yet in all this trouble when they turned to the Lord their God, and sought him, he was found of them: But how did they seeke him? see the place 2 Chron. 15. 12. They entered into a Covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule; and (vers. 14.) They Swore unto the Lord with a loud voice, and with shouting, all Judah reioyced at the Oath, for they had sworn with all their heart and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about: vers. 15. So after the great distractions and blouey cruelties of Athalia, that usurping Queene, Iehoiada the Priest, established the Kingdome by making a covenant with the Rulers and Captaines, and by a covenant between the Lord, & the King, and the people. 2 King. 11. 4 and 17. and all the people brake downe the Idolls of Bael. In like manner Hezekiah confessed the iniquities of his fathers, and of the people, and that for their sins the wrath of the Lord was upon Judah and Jerusalem: they were delivered to wrath and astonishment. 2 Chron. 29. 8. 9. For our fathers (saith he) are fallen by the Sword, and our sons and our daughters, and our wives, are in captivity for this: here's their misery, and Hezekiah's confession: But what is the remedy? see vers. 10. Now (saith the good King) It is in my heart to make a Covenant with the Lord God of Israel: Why a Covenant? That his fierce wrath may turne away from us: So he sets upon the worke, and puts the Service of the house of the Lord in order, that is, Reformed Religion, and Hezekiah rejoyced and all the people, that God had so prepared the people thus to seeke God: For (saith the Text) the thing was done suddenly: vers. 35. 36. The like did *Isaiah* when he had heard the words of the Law read, and considered it, he rent his clothes because of the wrath of God, for not doing according to that Law: there-fore*

fore he sends to the Prophetesse *Huldah* to aske counsell, who denoanced evil against the Inhabitants, because they had forsaken God and served Idolls: Then *Josiah* gathered all *Judah* and *Jerusalem*, and made a Covenant before the Lord to walke after the Lord, and to keepe his Commandements, &c. 2 *Chron.* 34. 31.

The just occasions that have moved the people of God to enter into covenant,

The occasions moving Gods people to enter into covenants, have beene either engagements by way of thankfulness to God for great mercies and deliverances; or for reformation, by way of humiliation for sinnes committed; to remove or prevent wrath, and sometimes both these together. Vpon the first occasion *Josuah* drew the people to make a Covenant with God, *Josuah* 24. upon the second, *Shebaniah* and *Ezra*, caused all the people to enter into a Covenant, *Ezra* 10. Vpon both these occasions together, *Asa* made that solemn Covenant with God; partly for the great deliverance from the great Army of the *Ethiopians*. 2. *Chron.* 14. 12. and partly for reformation to prevent wrath, and to appease Gods anger, 2 *Chron.* 15. 6. 7.

The same occasions are now to move us.

Now we of great *Brittain* have all these occasions, at this day to move us speedily, and heartily, to enter into Covenant with God; If wee looke upon the mercies, preservations, and deliverances, which we have received from God, they are innumerable, not onely of former yeares, but now every day, even in these times of our revolt, and of Gods indignation against us; He hath had respect to the Covenant which he made with our fathers as he had to *Judah* in the time of *Jeberam*, 2 *Chron.* 21. 7. and spared us for his owne names sake, because his compassions faile not. If we looke upon our sinnes by which he is provoked, they are crying and hasten destruction to us, and to our posterities. Our idolatry, strange wives, adultery, prophanation of Gods name and day, are prodigious, as if we had utterly cast off God from being our God; And for these sinnes Gods wrath is gone out against us, as if he would speedily make us no Nation.

Covenanted is a duty of greatest necessity & of greatest profit.

If we consider either of these apart, or looke upon them both together, they call upon us to seeke the Lord, by covenanting for reformation, and thanksgiving for deliverance.

It is a duty absolutely necessary, & of greatest utility. Therefore not to be refused nor deferred, except wee will declare before God and men, that we are hardened to destruction, and will not be healed. ) It is absolutely necessary, because it is an Ordinance

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nance of God commanded, for God commandeth nothing unnecessary. It is also of greatest profit and benefit to Gods people, to procure blessings and happy condition without compare: the examples in Scripture that prove it so are obvious.

Now whatsoever hath beene necessary and profitable to the people of God, is the same to us now, for we have the same God, who is the same for ever, we are bound by the same commands that his people were before, and stand in the same need of the use of such divine and holy Ordinances *Whatever things were written before, were written for our learning, that through patience and comfort of the Scriptures we might have hope, Rom. 15. 4.* and whatsoever is written is for our praise. Therefore this is a duty to us as to the Jewes.

Nay, I will not feare, to affirme, that as the case now stands with the people and Kindomes of great Britaine, it is of more necessity to us at this time, then ever it was to the Nation of the Jewes, and of greater utility, if rightly done, and well performed. The necessity will appeare by these reasons.

First, because our revolt hath bin as great as ever the Jewes was, to cause God to hide his face from us, and to procure his fierce wrath against us.

Secondly, because the judgements that are present upon us, and that daily threaten us, are not inferiour to any judgement, or captivity, that ever the Jewes lay under.

Thirdly, because our enemies have more subtilly combined, confederated and covenanted against us, then ever any brood of hell did against a people, and sworne our destruction.

Fourthly, because the mysterie of iniquity now worketh in it's full power, by lying wonders, to delude, insinuate, and draw men from God to the Devill, from the true Protestant Religion, to Popery, by protestations that they fight for God, for Religion, for Lawes, priviledges of Parliament, and the liberty of the subject; but they intend as the Israelites when they had forsaken God and their Prophet *Moses proclaimed and said, to morrow is a feast to Iehovah*, when they intended it to the worship of their new Gods, their Idole Calves.

Fifthly, because of their ludifying Declarations, to steale away the hearts and hands of the people by great promises of reward, and gratefull acceptance of their service, as at first they did to the people of York-shire, to raise an Army under pretence of a personall guard, with protestations that they intended no warre against the Parliament. The like Declaration is lately sent to the people of *Cornwall* to be read in all Churches, and kept for their assurance of future rewards to their posterity (not a flap with a

Reasons why there is a necessity to enter into covenant at this day.

EXO 31. 5.



King 12 Fox taile ) but chastisement with Scorpions, as such evill Counsellours sometime promised to the ten Tribes.

Sixtly, because there are many Judases traytors mingled among us through the three Kingdoms, that professe to be our brothers, but prove our butchers, seeme friends, and under pretence of a kisse (or *Hale Master*) betray us, fight against us, as it was once practised by the *Ephramites* against *Iephiab*, who could not be discovered but by the word *Shibboleth*.

Seventhly, because of the many Sects, Schismes and dangerous opinions of men that live amongst us, which by these meanes may be discovered and purged out, as those that dishonour God and disturbe the peace of Gods people. In all these respects this Covenant is of necessity to be entered into.

Now, because every one may speedily, willingly, and joyfully enter into this Covenant, I would commend to all men these foure considerations.

First, the matter of the Covenant. 2. The authority commending it. 3. The end. 4. The profit or benefit.

First, consider the matter of the Covenant is just and holy in every thing therein contained, agreeable to the holy Scriptures expressly commanded, necessarily implied by Texts both of Old and New Testament.

As first we covenant, in our places and callings to endeavour to preserve the Reformed Religion in the Church of Scotland, in doctrine, worship, discipline, and government against the common enemy (Papists) for none but Papists deny the Church of Scotland to be Orthodoxall; therefore we are bound to endeavour to preserve it, if the Apostles example be a rule to us, 1 Cor. 11. 28. besides wee are commanded *to doe to others, as we would that others should doe to us*. Math. 7. 12. Now they jointly Covenant, and sweare, to preserve the reformed Religion of the Kingdomes of England, and Ireland, in doctrine, discipline, and government so far as it is, or shall be agreeable to the word of God, and we covenant but the very same for them, and although the two Kingdomes should not in every particular agree in government; that is no breach of Covenant. But because conjunction, and uniformity in doctrine and discipline, is most glorious, acceptable to God, and profitable to both Kingdomes. Wee Covenant to them, as they to us, to endeavour to bring the Kingdomes to the nearest Conjunction that may be, still with this proviso, according to the word of God: and this is an Apostolicall precept, Rom. 12. 6. and Rom. 15. 6.

Secondly, wee Covenant to endeavour to extirpate Popery, Prelacy, Church Government by Arch-Bishops, Bishops, their Chancellors, and Commissaries &c. depending upon the Hierarchy, no otherwise then they shall be found contrary to sound Doctrine, which is also an Apostolicall pre-

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Every Christian King, every Father, and Master in their Families, are bound to bring their Subjects, Children, and Servants, to the obedience of the Faith of Christ, and the true Worship of God: Kings are called nursing Fathers, *Esa. 49. 23*. Parents are commanded to teach their Children the Feare of the Lord, and his true Worship, *Deut. 4. 10*. And the command of Sanctifying the Lords day is given to the Father and Masters of Families: therefore they are not to suffer a contrary Religion, or a prophane person to live in their Houses: this was the practice of *David*, and is the Duty of all Christian Kings therefore, not to tolerate any contrary Religion, as Idolaters in their Kingdomes, nor witches in their Camps. Besides, it is Gods command that if any person shall intice to Idolatry or any City set up Idolatrous worship, *that person shall be killed, and that City destroyed*: *Deut. 15. 9. 15*. This (saith reverend *Willet*) is the meaning of the Law in forbidding to sow the field with divers seeds, or wear a garment of linnen & woollen, *Levit. 19. 19*. We may not plow with an Oxe and an Asse together, which *Saint Paul* expoundeth (when he saith *be not unequally yoked*, 2 Cor. 6. 14. *what Communion between light and darknesse, what fellowship betwixt God and Belial*) contrary religions must not be suffered in one Kingdome, *Abraham* cast out scoffing *Ismael* out of his family, *Gen. 21. 10*. *Jacob* put away his strange Gods, *Gen. 35. 2*. *David* put out the Idolatrous lebanites out of *Ierusalem*. 2. *Sam. 5. 8*. *Asa* put out his Mother *Maacha* from being Queene because of her Idolatry, and brake downe her Idol, 2 King. 23. 9. *Zerubbabel* would not admit the Idolatrous *Samaritanes* to joyne with the people of God in building the Temple; much lesse would he accept of them in his Army: *Ezra 4. 13*. These are

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2. Article paraphrased.

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commended in Scripture and blessed of God, lest upon divine record, for our example and Imitation.

2. Article  
paraphrased.

The third Article of the Covenant, is to endeavour with our estates and lives, mutually to preserve the rights and priviledges of Parliaments in all the three Kingdomes. Now, we are bound in justice to leave our posterities as free as our Fathers left us, what they gained for us with the losse of their lives, let us preserve with the hazard of ours, to our posterity. Again, we covenant to preserve the Kings Person and authority, in the preservation and defence of the true Religion and Liberties of the Kingdome, nor let any make scruple at this clause, or limitation, (to preserve the King in the preservation of the true Religion) for we cannot, nor may not covenant further, except we disobey God, or covenant against God, God commands the King to preserve and defend the true Religion, and us to defend the King, in defence of Religion, not against Religion. *Let every soule be subject to the highest power, Rom. 12. 1.* But God is the highest power, therefore we must be subject onely to God, he must be obeyed, the King for God, and in God, as his Vicegerent; if God command obedience to his Deputy, much more doth he require obedience to himselfe.

3. Article  
paraphrased.

The fourth Article is to endeavour to discover Malignant evill instruments, that hinder the Reformation of Religion, divide betwene the King and his people, or one of the Kingdomes from another, by making Factions, and parties amongst the people, contrary to this Covenant, such as are *craxif, Achitophels, flattering Ziba's, and treacherous Judases*, that they may be brought to tryall by the justice of the Law: No man, not voyd of common nature, but would gladly enter into such a Covenant, it tending to the generall good both of King and people.

4. Article  
paraphrased.

The fifth Article is to endeavour to maintaine the peace between these Kingdomes to our power, in our places and callings to all posterities, &c. This note can deny but to be agreable to Scripture, and commanded by nature, conducing to the height of temporall felicity, *how good, and how pleasant a thing it is, for Brethren to dwell together in Unity. Psal. 133. 1.* For there the Lord commandeth a blessing. *verf. 3.*

And for the sixth Article, to endeavour to assist and defend all that enter into this Covenant, in the pursuit thereof is but reason and duty, for that we are all members of one body (the Church) whereof Christ is the head: and not onely so, but members united by this Covenant to withstand and oppose all the opposition of hell, Pope, and papacy: Now if one member suffer all members (should) suffer with it (or else relieve it) If one member be honoured, all the members should rejoyce with it. *1 Cor. 12. 16.* We being but one body, and we members one of another. *Rom. 12. 5.*

And



And that we should not be drawne off from this Union by any craft, perswasion, threatning, or terror, it is also iust and consonant to diuine precept, for else we maime the body, for there is an use of the meane members, and none can say I haue not need of thee. 1 Cor. 12. 21. For the body is not one member, but many, ver. 14. And to be Neuters is most base and cowardly, hated by men, and accounted by God as enemies, Mat. 12. 30.

Lastly, because the generall provoking sins of the Kingdomes, are made full by each particular mans sins. We promise and professe before God and the world, that we unfainedly desire to bee sorry for our owne sins, and to be humbled for them, and for the sins of others, this is but duty. Jer. 13. 18. and Jer. 9. 1. Holy David did thus, I beheld the transgressors and was pricked. Psal 119. 158. and good reason: Because he that covereth his sins shall not prosper, but he that confesseth his sinnes shall find mercy. Pro. 25. 13. Therefore we likewise promise to endeavour to forsake our sins, and to amend our lives, and endeavour to reforme others (that all may be mended by every ones mending one) especially those that are under our power and charge, it is a duty expressly commanded to all, Levit. 19. 17. Thou shalt in any wise reuke thy neighbour, and not suffer sin to be upon him. Now this which the Prophet Moses calleth rebuking, the Apostle Paul calleth admonition, admonish him as a Brother: 2 Tessa. 3. 15. ult.

But because we see Gods judgments abroad in the world for sin, and are sorely at this day upon us, by the Sword of mercilesse men, by which God avengeth the quarrell of his Covenant threatned, Levit. 26. 25. We humbly submit to his will, and confesse that God hath punished us less then our iniquities deserve, as the Church hath done in the like case, Ezra 9. 13. And therefore renew our Covenant with our God, (which is in effect but the same we promised at the Sacrament of Baptisme) and in his presence who is the searcher of all hearts, swear to endeavour to performe all that he commandeth us, so far as God by his holy Spirit shall enable us; for without him we can doe nothing. Job. 15. 5. except he bleesse our endeavours and our proceedings with successe, we must give all the glory to God, both of his judgments and of his mercies, and now while his judgements are abroad in the world, we the Inhabitants of the earth must learne righteousness, as in Esay 26. 9. thus much for the matter of the Covenant.

Secondly, consider the authority commanding it: First it is Gods command, Deut. 29. 1. Secondly the Parliament, the highest Court of Magistracy, of Sovereigne authority, and the representative body of the Kingdom; who have with the hazard of their owne lives (and all else that is theirs courageously) stood for God, and the maintainance of our rights, and doe joyntly swear with us never to forsake us, nor betray the trust

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we have committed to them, as some have perfidiously done, whose Treachery is now manifest; yea by the same authority and advice of the whole Kingdom of Scotland approved, & entred into by the Assemblies of Divines in both Kingdomes, Reverend, Learned, Orthodox, and godly men, Withall, consider the tender love and good affections of these our Worthies commanding, in that they have not layd such a penalty upon us (if in case any should through ignorance make scruple) as was layd upon the people in *Asas* time, *2 Chron. 15. 13.* That *whosoever would not (by entering into Covenant) seeke the Lord, should be put to death whether great or small, man, or woman;* because, as they desire, and as our necessity requires, they beleeve that every one that desires a blessing from God; will thus seeke him, and will freely and willingly enter into this Covenant; for that is indeed acceptable to God, he is well pleased, and onely delighteth in such as yeeld him willing obedience, therefore we should be so much the more stirred up in Zeal to the thing, with thankfulness to God, and to our Worthies for such an opportunity.

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end.

Thirdly, consider the end why we are by those our Worthies commanded to enter into this Covenant: Their first end is for the glory of God, to seeke God, to set up and to maintaine the true Protestant Religion; and therefore have Intituled it, *A Covenant for Reformation and defence.* First of Religion, Secondly to maintaine the Person, Honour, and happinesse of the King: Thirdly, the Peace, and safety of the three Kingdoms: marke it, & you shall see all tends to one, or all these three things to seeke God with unanimous consent, to extirpate Popery, Heresie, Schismes, and prophanesse, set up good men in place of authority, & that evill men may be put out, that so the Kingdomes may bee preserved, and the throne established in righteousness. *Prov. 25. 5.* and all this every Soule is bound to endeavour: they that consent not to this are to be esteemed perfidious, both to God and to the Kingdoms: worthy (according to the edict of *Asa*) to be put to death, of what condition soever they be: God is now about a great worke in the world: and doubtlesse will reforme his Churches, gather his elect together, destroy that man of sin, and cut in peeces those men that say of Christ, *this man shall not raigne over us:* And although Gods people, for a little space of time must drinke of the cup of his anger, and passe through the fiery tryalls, yet it is but for a moment, and Gods anger will passe over. *Isay 26. 20.* And then all his enemies shall drinke the full wine-cup of his fury. *Jer. 26. 15.* and all the wicked of the earth shall drinke the dregs thereof. *Psal. 57. 8.* I dare not take upon me to set the time; for it is not for us to know the times and seasons, which the father hath put in his owne hands. *Act. 1. 7.* But Scriptures compared with these late times, assure me  
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the time is nigh, even at hand. And although God will in his owne time freely accomplish his owne worke, yet he will be sought unto by us : *Thus saith the Lord, I will for all this be enquired of by the house of Israel.* Eze. 36. 37. And those that seeke him not this way, for ought I know or can say, shall be accounted as those on whom his fury shal bepowred.

Fourthly, consider the benefit that will redound to all, and every one that willingly and joyfully enters into this covenant, (if with honest humbled hearts, they desire to seeke God) they shal surely find God, and so find him, as that he will be their God, to protect, save, and blesse them, as is promised: *If yee seek him he will be found of you &c.* if wee endeavour to walke perfectly before him for the time to come: he will be our God al-sufficient, and will blesse us exceedingly. *Gen. 17. 1. 2.* He will blesse us with truth and peace in all the three Kingdomes, so that we shall lie down and none shall make us afraid. *Levit. 26. 6.* He will chase our enemies, and they shall fall before us by the sword, *vers. 7.* We shall be blessed in the City, blessed in the field, blessed in the fruit of the body, and in the fruit of the ground, the increase of our kine, and the flockes of our sheepe, blessed in our basket, and in our store, blessed shall we be when we come in, and blessed shall we be when we goe out. *Deut. 28. 3. &c.*

4. Consideration from the benefits.

The manner of solemnizing this Covenant it is double: First in outward action, 2. in inward affection. The outward action is, first reading of the Law (or Covenant) unto all the people: *2 Chron. 34. 11.* Secondly, the assent of the people exprest in words, as *Joshu. 28. 21.* or signified by shout, as *2 Chron. 15. 14.* or holding up hands, which we now doe. 3. The binding testimony or affirmation by setting to our seale, as *Ezra 10. 1.* or by subscribing names, as now.

The manner of solemnizing this covenant, agreeable to the custom of the Church of God.

The inward affection is; first an holy preparation, examining our particular corruptions & sins: 2. confession of them before God 3. resolution against them: 4. an earnest, hearty, and holy desire to seeke God: to search what he requireth of us to doe: 5. prayer to God for strength to perform what we promise and resolve, according to his will: 6. constant practice and performance in prayer, and holy endeavour to observe all that God commands all the dayes of our lives.

To refuse to enter into Covenant when necessity and lawfull authority call us to it, is a great sin, but when we have entered into covenant: not to observe it, is a greater sin: It is a work of the Lord, and hee is cursed that doth the Lords worke deceitfully: *Ier. 48. 10.* Better not to vow, then that thou shouldst vow and not pay it *Ecl. 5. 5.* Consider how much God was displeased with all Israel for that one sin of *Sauls*, in breaking their Covenant with the *Gibeonites*, it was onely *Sauls* act. Yet because the people who were equally bound in the Covenant, endeavoured not to hinder

A great sin not to enter into covenant, but greater not keep an perform the covenant.

der

der Saul in that sin, as they did in the sin he would have committed against Jonathan. 1 Sam. 14. 45. Therefore all Israel was punished with a Famine, year after year, three years together. 2 Sam. 21. 1. If God will avenge the breach of Covenant with men, and the meanest of men; (for the Gibeonites were but their slaves) how much more will he avenge the breach of Covenant with himselfe? We have of late entered into severall Covenants, but former Covenants have beene forgotten: Men have broken them as Sampson did the new cords wherewith he was bound: Take heed, be not deceived, God is not mocked, Gal. 6. 7. I dare pronounce from the authority of Gods Word, that you who make nothing to breake Covenant, shall bee your selves broken. *The men that breake my Covenant which they had made before me, when they cut the Calfe in twaine and passed through the parts thereof: I (the Lord) will give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat, &c.* But what men are these that brok the Covenant? no meaner then the Princes of Judah and the Princes of Jerusalem, the Priests, and al the people that passed through the parts of the Calfe, Jer. 34. 18. 19. 20. Take heed yee Princes of England and of Scotland, yee Priests! and perfidious people, that have now lift up your hands and subscribed your names, if you breake your Covenant you have heard your doome: *He that speaketh flattery to his friends, even the eyes of his children shall faile.* Job 17. 5. All that confederate, counsell, or covenant against God, and break covenant with God, shall bee broken in pceces: see Eg 8. 9. They shall be like Egypt, and her confederates, Ethiopia, Libia, Lydia, and all the mingled people; and Chub, and the men of the Land that are in league, all shall fall together by the Sword: Ezek. 30. 5. But it shall be well with them that seek God which first before him, as it shall not be well with the wicked, nor shall he prolong his dayes, which are but as a shadow, because he feareth not before God, Ecclesiast. 8. 12. 13. Heaven and Earth shall passe away, but this truth shall stand for ever, and shall bee made good in our dayes.

FINIS.







# A LETTER

FROM

The Right Honourable

FERDINANDO

Lord FAIRFAX,

TO

HIS EXCELLENCY

ROBERT

Earle of ESSEX.

Relating his late prosperous success  
against the popish Army in the North, his  
expelling them from their Workes, and forcing  
them to raise their siege from before  
the Towne of Hull,

Also certifying, how the Enemy have fled to  
Beverley, and were forced to leave divers pieces of  
Ordnance, much Powder and Ammunition  
behind them.

Being upon the same day wherein the Earle of Manchester  
obtained the victory neere Horn-castle in Lincolnshire.

---

*Printed by his Excellencies speciall direction.*

---

LONDON,

Printed for John Wright, in the Old-baily, Octob. 18. 1643.

A LETTER

FERDINANDO

HIS EXCELLENCY  
ROBERT

Earle of ESSEX

Relating his late Majesty's

against the popish Army in Ireland

expell'd them from their W'ches and Towns

them to take their W'ches from them

the Town of ...

Also certifying, how the Enemy have ...

... and were forced to leave ...

Ordinance such ...

... them

Being upon the same day ...

... the ...

Printed by the ...

Printed by the ...



A Letter from the Right  
Honourable, FERDINANDO

Lord *Fairfax*,

To his Excellency, ROBERT  
Earle of *Essex*.

*May it please your Excellency,*



Ince the last Ac-  
count, I gave your  
Excellency a few  
daies since, of our  
condition at *Hull*,  
on the fifth of this  
instant Sir *John*

*Meldram*, that gallant Gentleman  
is happily arrived here, with foure  
hundred men from the Earle of

(2)

*Manchester*, and two hundred and fifty men are since come to me from *Sir William Constable*, but *Sir William* himselfe is not yet here. Some little service, I thanke God, we did on Monday morning last, what time the Enemy assaulted one of our out-workes, but was beaten backe with the losse of eleven or twelve men, and some Officers, without the losse of any of mine. Yesterday, being the eleventh of this instant, I thought fit to draw forth what strength I could well make, in a salley, to drive the Enemy from a new Worke that in the night hee had encroacht very neere us, on the West side of the Towne, and it pleased God to give a blessing to the attempt. My men I devided into two bodies, under the command

(3)

mand of Colonnell *Lambart*, and Colonnell *Rainborne*, Captain of the *Lyon*, who brought some Sea-men for our assistants; and all under the command in chiefe for that service of Sir *John Meldrum*; whose valour and discretion with the other two Colonnels throughout the whole action; I cannot mention without high commendation. About nine of the clocke by an assault two severall waies, the service begun; for, the truth is, we could not take that early advantage that I desired for such an interprise: in a short time we gained one of their workes, and assaulted them in another; and it was not long ere we were unhappily forc't to retreat, and the enemy recovered all againe. But through the goodnesse of God my men were  
soone



(4)

soone rallyed, their spirits recovered, and they suddenly repossessed of the last worke, beate them out of all the rest in that part, and got possession of one of their great Brasse demy Cannon. The Enemy thus fled, and the ground ours, we drew that great Gunne out of danger of their reprisall: About two houres after our possession of those workes, the enemy had drawne downe a full body of reserves of Horse, and Foot, from all their Quarters, their numbers we know not, but about 36 Colours some of our men could tell, with these they opposed our tired men, and that in truth with excellent resolution, but it pleased God after two houres sharpe encounter, on thereabouts, they left the Field, since that we have drawne into the Towne  
their

(5)

their great Demi-Cannon, one Demi-Culverin, one Sacre, three Drakes, and one case of small Pieces, some Armes, and a Carriage of great Bullet, besides some Powder, which was made use of against them. This last night I finde they have drawne of the rest of their Ordnance from their other Workes, and so are like to be at some farther distance from us, though I am informed, they intend to keepe a Garrison at Beverley, and to raise some Works somewhat more remote from us, to keepe us from being so active as they believe vve vwould be, when they cannot make us so passive as they vwould have us. However, my Lord, vve heartily and thankfully acknowledge the powerfull & vvise hand of our God in all this, desire he should have

(6)

have the glory of all, and to send his  
providence still, as occasion shall be  
further offered; the event whereof  
your Excellency shall assuredly  
have an account of, within the first  
opportunity, by

My Lord in haste  
Kingston Super Hull,

of the rest of their Ordnance.

Your Excellencies most

to be at some further distance from

us, though I am informed, they in

**FEB FAIRFAX**

...the ... of ...

[illegible]

Oct. 17. 1643.

It is his Excellencies pleasure to be Letter

*The forthwith printed.*

John Baldwin, Secretary

to his Excellence.

to be a part of the whole.

John Baldwin, Secretary  
to his Excellency.

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# SATISFACTION

16

Concerning

## Mixt Communions

Unsatisfactory:

OR,

Some short Animadversions upon the  
most materiall passages of a late Booke,

Entituled,

Satisfaction concerning Mixt Communions.

I Cor. 5. 11.

But now have I written unto you, *μὴ συναναμίσγυντε*, NOT TO  
BE MIXT TOGETHER: If any that is called a  
brother be a fornicator, or covetous, or an Idolater, or a rai-  
ler, or a drunkard, or an extortioner, with such a one, no not  
to eat.

Jer. 15. 19.

If thou take forth the precious from the vile, thou shalt be as my  
mouth: let them returne unto thee, but returne not thou unto  
them.

Ezech. 22. 26. & chap. 44. 23.

Her Priests have broken my Law, and have defiled my holy  
things: they have put no difference between the holy and pro-  
fane, &c.

Octob. 18<sup>th</sup>

LONDON,

Printed for Henry Overton in Popes-head-Alley. 1643.



## To the Christian Reader.

**B** *Enigne Reader, I here present thee with these brieft Animad-  
versions, as so many demonstrations of my desire to receive (if  
it may be given) better Satisfaction for mixt Communion;  
That Satisfaction offered being to me (and perhaps to others,  
weighing that discourse in an even Scale) as yet unsatisfactory. And  
that thou mayest see faire dealing on both sides, that intitled Satisfa-  
ction &c. is put in a smaller Letter, with the Copy entire: and mine,  
shewing mine unsatisfiednesse, in a larger.*

*As for my name, I purposely suppress it, till the Author of the Sa-  
tisfaction expresse his. Farewell,*

Satisfaction

## Satisfaction concerning mixt Communions unsatisfactory.



**B**efore I proceed to answer your doubts, I must premise a word or two, that I be not mistaken, and supposed to maintaine that which I oppose. First, I say not that wicked persons ought to come. Secondly, Nor that they ought not to be kept away: For in this I agree with you, that they ought not to come (unfit) though they might bee admitted; neither ought they to be admitted (by those who have power to keepe them away) though they would dare to come. Thirdly, But I say, their undue coming is no sufficient ground for me or you to keep away.

Again, I propose it to be well considered, That the omission of an undoubted duty, is not excused by my mistake concerning some circumstances. And therefore the Celebration and participation of the Lords Supper being undeniably my duty, which I may not decline (at least constantly, or even for any long time) without a just impediment; it is not a sufficient excuse for Omission, that I thinke my selfe bound in conscience to abstaine, because of such an impediment, unlesse that impediment be really sufficient.

For it is not a Supposed impediment, but a Reall impediment, that will warrant my omitting a duty commanded. Vzzah, no question, thought himselfe bound in conscience to stay the Arke, rather then to let it fall; but yet his thinking himselfe bound in conscience, did neither excuse the Action from being a Sinne, nor the Person from being Punished.

The like must be said, in case a man should abstaine from Prayer, from Hearing, from confessing his Sins to God, from humiliation for sins, from sanctifying the Lords Day, or the like, because he thinks himselfe bound in conscience not to doe it, (as suppose hee thinke himselfe bound in conscience not to beare such a Minister, whom hee conceives to be a wicked man, and therefore rather then beare him, he will never come to Church at all; or that hee thinke himselfe bound in conscience not to pray dayly, but only as the Spirit moves; that hee ought not to confesse his sins, or be humbled for them, because he thinks there is no use of such Duties in the time of the Gospel, or the like.) I say, his thinking himselfe bound in conscience not to performe such duties, doth not make these cease to be duties, nor excuse his omission of them.

Here is a contradiction, that unfit ought not to come, yet might be admitted; yet ought not to be admitted: so here is a fault on both sides, Minister and People. And 3. is not such undue coming sufficient ground, if a reall impediment, (as you confesse over the lease) for others to abstaine? or a just impediment, (as a little below) lest one partake of the others sinne.

Then a reall impediment is really sufficient to binde a man in conscience to abstaine.

them. For if my Conscience be in an error in so judging, it is a Sin in me to omit the duty, whether I thinke it so or no. Ignorantia juris non excusat, Ignorance doth not absolve from duty. This I propose, because people are so apt to be satisfied presently in abstaining from the Sacrament, if they can say, They thinke themselves bound in conscience not to come, (for such and such reasons) as if they were then out of all danger of sinning in staying away, and bound in conscience so to doe; and never consider in the meane time, that if their conscience be in an error, they sin notwithstanding. For it is not my Opinion, (or what I thinke my self in conscience bound to) but the Truth of the thing, that makes an action lawfull or sinfull. And therefore though I thinke my self bound in conscience to stay away, yet (if I thinke amisse) I sin in so doing. This being premised, I proceed to answer your doubts.

We may not, you say, communicate at the Lords Table, with profane persons. Your reasons, 1. They discern not the Lords Body. 2. Nor have right to it. 3. It is a spirituall banquet onely for the Saints. 4. Christ said, It is not meet to take the Childrens Bread and give it to Dogs. Answer. *all this concludes well, that profane persons ought not to come; or if they doe come, they ought not to be admitted by them that have power to keep them away; But it doth not prove that another private person, in such a case, ought not to receive. They discern not the Lords Body. What then? Therefore they ought not to come.*

Here is another confession, that profane persons ought not to come, for the reasons here alledged well.

True; But ought not I to come neither? Must not I partake of the LORDS Table, because another discernes not the LORDS Body? They have no right to it. True: And therefore ought not to intrude: Wee grant it: But because another hath no right, may not I challenge mine? It is a spirituall banquet onely for Saints. True: but what followes? Therefore the wicked should bee kept away. I grant it; but in case I cannot keep them away, must I stay away my selfe? It is not meet to give the childrens bread to the Dogges. True, (though doubtlesse Christ, when he spake it, never intended to restrain that speech to the case of receiving the Sacrament) and therefore the Dogs ought to be kept away: But in case the Dogs be not shut out of the roome, but catch a piece, must the children therefore leave their bread? If Dogs be suffered to snatch some of the childrens bread, yet the children must not leave their parts, and run from the Table; much lesse forbear to come to their meat, because there bee some dogs in the roome, who will catch a part, or some will bee given them. The Arguments conclude well. That profane persons, if known, ought to be kept from it (a) by those that have authority: Which if the people should

Suppose Christ intended it not, yet doubtlesse the Sacrament is one of those holy things not to be cast to dogs. Or how prove you it doubtlesse that he intended not the Sacrament? Yea (say we) rather the Sacrament then other holy things: For profane persons are admitted (yea such as are excommunicate) to heare the Word, but not so to the Sacrament: and Christ saith, *It is not good to take the childrens bread, and give it unto dogs.*

(a) The Author might doe well

to deale plainly, and tell us who

have

have together, (which I doe not now dispute) yet certainly (b) not every private man (or woman much lesse) alone: (c) the sin of their Admission is theirs, & only theirs, who have authority, if they know them such; or theirs who can prove them such, and doe not; which is hard to doe, though one be certaine of it in his owne minde: Even Authority must not censure without just prooffe. This then is nothing to private persons, who are no otherwise guilty of the neglect of Ecclesiasticall Authority, omitting to censure, then they may be guilty of the neglect of Civill authority omitting to Punish; and yet none hold themselves bound to depart out of Civill Society, meerly because some evil doers are not duly punished: No not a Justice of Peace to go off the Bench, because some of his fellow-Justices are corrupt.

most of the Congregation, goe blindly to worke, and so sinne, in doing they know not what, (as in such promiscuous Communions) doth it not concerne those, whose conscience is perswaded that is a sin, to see they doe not partake of it? Or must my conscience be blinde for company? Or what must I do in this case? You will say, I must come and inform the Minister. I should then find enough to doe; for if he will give me liberty to look or convince me, it is my duty to tell him of all that by Gods Word I see to be amisse, both in him, and in his Congregation: What if I, or some other, should tell him, that a *right Calling* is required in a Congregation rightly gathered; Ordinances *rightly* administred, right Discipline exercised, and the like? But hee will say, he hopes to see shortly a Reformation. Well: but in the meane time, till abuses be redressed, what haste to force the conscience to communicate with you, before he see you reformed according to the Word of God. This Books birth was too forward, to put forth his hand, till his elder Brother, *Reformation*, were borne; which when it is, it will bee time enough to coate your Arguments. As for your comparison betweene Ecclesiasticall and Civill Authority, they will not herein suit together; nor need neglect of Ecclesiasticall Authority be named, where the Authority either is not at all, or not at all rightly constituted and exercised.

(b) Yet the Officers intrusted by the People, together with their approbation, may they not debar upon just cause from the Communion?

(c) What need all these words where there is no discipline at all, as in most Parishes? No difference put between the holy and profane? No cognisance, no inspection used over the people? where many Ministers know not so much as the faces of all their people? They may be what they will for all the Minister: And is this nothing to godly and understanding conscientious Christians, trow you? If a Minister, and



Besides, the busines is first (a) to worship God and Christ, and to remember and shew forth his death. How dare I forbeare this, when his Children are met to do it, because some others thrust themselves in, who pretend to worship him too? and join rather with me, (though unwarrantably, in regard of their sinfulness) (b) then I with them. Marke this difference, it is very materiall, you say, and say truly, That the Sacrament is a spirituall Banquet onely for Saints: that is, Christ will onely bid them welcome. I say it also. And the Saints honouring of Christ so at the time appointed, I and you (as Saints) are called by Christ, and cannot answer it, if we come not, not having some outward hinderance, and that more then supposed too. It is our busines, our Homage, our Banquet: (c) If now others, that have no right to it thrust in, (as Satan among the Sons of God, Job. 1. & 2. who did not therefore run away) they join with mee, I join not with them. (d) I desire not their company, (as such) I approve of none of their

(a) But to worship God after an undue manner, or to joyn with such, is a sinne against the second Commandement. And such is the ordinary manner of this kind of worship in the usuall Assemblies, wherein the worship is much after the Commandements of men, both imposed Formes, and Rites of mens devising.

(b) And you as well joine with them, as they with you, while you shew no dislike of them, but by Communicating with them, doe countenance and confirme them in their sin. For so you confesse it to bee a sin; and if so, the difference is not so materiall, or remarkable, but that your selfe doe as well sin in joyning with him, as he with you, saving onely that your sin of the two is the greater.

(c) This is a poor comparifon. if not an abusing of Scripture.

(d) Yes, you joine with them in their sin of comming, and though you neither desire their company, nor approve of their sins; yet in not shewing your dislike, and not at least reproving, or so, you do in that partake of their sins as *Ezech. 3. 30. Levit. 19. 17. 1 Tim. 5. 22.* And the godly knowing such disorder are to shew their grief for it, and if no reformation be, to beware of a sinfull communicating.

sin, nor join in any of them. If (e) Saint Paul, though it were against himself, rejoiced that Christ was preached, not that it was not sin in them to do it, out of envie and strife, supposing to adde affliction to his Bonds. So that God is worshipped, is a matter of joy: though their failings, which do it amisse be sifill. There is some (f) Honour to

(e) Pauls rejoicing there, is no warrant for your rejoicing in such mixt Communions. Christ was preached savingly to the hearers, but is exhibited destructively to the Communion in the Sacrament, to the godly with scan-

dall; to the profane, to seal up their damnation, *1 Cor. 11. 27. 29.*

(f) And what honour is that to Christ, when the sacred Symbols of his body and blood (*1 Cor. 10. 16, 17.*) are profaned and abused, and that

that willingly. For the Minister either knowes it to be so, or else dis-  
sembles it, or goes altogether blindly to worke.

Christ in the publike profession of his  
Death, by those who yet sin grievously in the  
manner of performance; yea what greater sin,  
then to make the Apostle in Bonds for the  
Gospell? If then they outwardly professe  
(g) Christ, though not to their owne  
good, yet is it so much comfort at  
least, that they bear outward witness,  
that Christs Servants must doe as wee do;  
and so pretending (though falsely, to their  
own but onely) themselves to be such, and  
come to do so too, these join with me then, not  
I with them; they professe to join in that true  
Service to God that I performe; I do not pro-  
fesse (but disclaime) to join in that sinfulnessse  
which they bring. They should not doe it,

(g) But though the wicked by  
communicating, and so professing  
Christ, get no good, yet some  
comfort. say you. What comfort,  
I pray you? Any true solid com-  
fort? read *Ier.* 23. 14. and abhorre  
such strengthening of the hands  
of evill doers, that none doth re-  
turn from his wickednesse. For  
what more strengthens such pro-  
fane persons in their evill courses,  
then the admitting them promi-  
scuously to communicate with  
godly persons? They now thinke  
they are as holy as the best, when

with them they are made equall partakers of those holy things: Thus  
while they professe to know Christ, they do in works deny him, being  
abominable, and unto every good worke reprobate: and what pittifull  
enterfeerings be here? what hypocriticall daubing of whited Walls?  
O that these wretched times should produce such discoveries and un-  
maskings of hypocrites, as if wee wanted other sins to hasten our  
Lands ruine. You do not professe but disclaime, and yet you join.

(b) If I had authority: Now I can but be  
sorry for them, and pray.

But you offer to prove, that these persons  
doe defile the Communion of Saints  
1. By the example of *Aban*. 2. That  
Ordinance is a joint act, Wee being  
many are one Bread, 1 *Cor.* 10. 17.  
3. A little Leaven leaveneth the whole  
lump, 2 *Cor.* 5. 6. 11. 4. And all Scrip-  
tures are written for our learning and  
example. This last is true, but we must look  
for right understanding.

1. Therefore I answer to the first. (i) 1. A-  
chans sin was secret. If you will have it pa-  
ralleled, it makes Hypocrites to defile as well  
as profane, and then you can never be secure

(b) But you want Authority.  
Thats pittie. What are you, I pray  
you? A Minister or Pastor of a  
Congregation rightly gathered,  
and you rightly called? Other-  
wise what talke you of your Au-  
thority, if you had it? But Au-  
thority from the Congregation  
or Church which you are over,  
you will have none.

(i) 1 Achans sin being once disco-  
vered, was no longer secret. 2. How  
singular soever a case, yet it is ex-  
that

emply enough : and it was searched by *Ioshua* and the Elders.  
 3. How liable then to Judgements are most Ministers, for their foule neglect to search out the offenders in their Assemblies. 4. Foule sins, such as that of *Achan*, ought (when found out) to be a barre from the Communion, till repented of.

that we may come to the Sacrament, for there may be a secret *Achan* to defile all. 2. It was a singular case, of which God had forewarned, *Iosh. 6.* with threatening; *Ioshua* and the Governours should have searched all places and tents, which they did not. 3. And every man we know is liable to Judgments for the offence of Governours, or their neglect to search out offenders. 4. Yet for all that, not every man guilty of sin. God may and doth punish temporally, upon the occasion of others sins, (as *Israel* for *Dauids* numbring the people, of which they were not guilty) because every one hath sin in himselfe, which is the rooted cause, though not the Occasion. 5. (d) But God never punisheth spiritually for anothers sin : therefore it is quite contrary to the inference. (e) A civill body may be politickly guilty by one (as in Warre, by one breaking a Truce) but in the conscience, thousands cannot defile one, no where, and least of all in the Ordinances of God, which is my Sanctuary, and so every faithfull mans.

(f) 2. For the place, *1 Cor. 10. 17.* you both mistake the sense, and stretch it too far however. If my communicating with a profane person make mee spiritually one body with him, then either hee becomes a true member of Christs body, or else I cease to be a true member, and become a member or limbe of *Sathan*, as he is yet. The former, I am sure, you will not hold; nor yet the latter: because such an act (how sinfull soever you suppose it to be) nor any act indeed, nor acts, nor any thing else, cannot make a true member of Christ to become a limbe of *Sathan*.

Besides, if his guilt defile me, it is either in the nature of the sinne, and then even secret

(d) God threatens to depart from his Church for the sinne of one, unlesse hee were put away from among them. *Iosh. 7. 12.* neither will I bee with you any more, except yee destroy the accursed from among you.

(e) The case betweene a civill and ecclesiasticall body in point of guilt, or defilement, is very different: And the case here concerns not the conscience, but knowne sins, which in Gods Ordinances make others guilty as before.

(f) This place, *1 Cor. 10. 17.* is neither herein mistaken, nor too far stretched. And to the Authors inference the like may be retorted thus, *1 Cor. 6. 16.* know you not that hee which is joyned to an harlot, is one body? If then a member of Christ be joyned to a harlot, he becomes one body with the harlot; So saith the Holy Ghost. What say you to this? And though a true member of Christ cannot cease so to be, yet such for the time by sinfull coupling becomes the member of an harlot, and so Christs member is defiled.

guilt would defile, and so there would be (as I said before) no security: or because (g) I consent to it, which I doe not; or at least, consent that he should come to the Sacrament, which I do not neither. I may not forbear, because (h) God calls me as his servant, so to honour him and his Son, and to benefit my soul. (i) If I be sorry any that thrusts in is not prepared, I can doe no more, nor did God ever bid any leave his Ordinances for the presence or intrusion of a sinner.

But I have not yet told you the meaning of the place you appeale to. The phrase of being one bread is obscure, (k) and I know not whether I can give a right reason why it is used, not finding it neither cleared by Expositors: But the sense is, That all true Christians partaking together of the Sacrament, are one body with Christ, and so one with another, of which their partaking of one bread is a pledge. (l) Hypocrites may partake outwardly, and so profane; but the sentence concernes not them, more then to tell them what they lose while they pretend to partake of it: But even the outward partaking binde them, and all true partakers much more, not to partake of Satans sacrifices, vers. 20. And this is all the apostles drift in these words, and not to signifie any (m) spirituall conjunction with all that partake of that Sacrament outwardly.

not peremptorily to tell us, *But the sense is.*

(n) Between close hypocrites and open prophane persons, there is a vast difference in point of Communion. For Hypocrites, while undetected, being members, cannot be debarred the Communion, they are reckoned in mans account, all of one body with true Saints: but not so open prophane persons. These ought not at all to bee admitted, and if they intrude, they ought to bee debarred.

(o) And in excluding any Spirituall conjunction in your Sense, you extremely weaken the binding of partakers not to partake of Satans sacrifices: Even carnall Protestants would the more abhorre the Masse-Idol, if they had a better opinion of the holinesse of the

(g) But by your favour, doe you not in act consent, though against your conscience,) which greatly aggravates) while you actually communicate with rotten and leproous members.

(h) God calls you not to that, which ye ought not to doe, nor are you his servant in sodoing. To communicate is a duty, but not to communicate unduly. A man may eate flesh, but it must not be with offence.

(i) And can you doe no more, but sorrow? will that excuse, when you should doe more; especially if you be a Minister?

And doth not God forbid you to eat with such a one? If you say, this is a common Table: then I inferre, much more at a Communion Table. When Gods Ordinance is prophaned, hee forbids you to doe that, whereby the prophanation is continued, countenanced, and maintained.

(k) Seeing you know not, you might be silent in the sense, and



Lords Supper; which they would have, if once they were excluded, till they became reformed.

3. (n) Your third place, 1 Cor. 5. seems more to your scope, yet comes not home to it. The words you mention vers. 6. A little leaven leaveneth the whole lump, is a proverbiall speech and figurative, and so must not bee strained beyond their scope: That was to shew the necessity of the excommunicatious (and such like persons) excommunication, because of the danger of infection by example, (as one root of bitterneffe springing up, endangers to defile many, Heb. 12. 15.) even of the whole multitude, who are apt to follow the same, or the like wickednesse. (Grex totus in agro, Unius scabie perit. & porrigine porci. Uvaeque contacta livorem ducit ab uva, Horat.) not that every one would be infected, much lesse that every one was already guilty by his sinne, even before infection, but (o) because there was danger of infection, in case he were not punished: As that 1 Cor. 15. Evill communication corrupts good manners. doth not shew what will certainly be, but what there is danger of; yet this sufficeth that it should be put away: So here. More then this it cannot signifie (unlesse you would also interpret it, of making the whole Church liable to some outward judgement; but that will scarce agree to the Metaphor, and however, not reach to your supposall.)

dangerous poyson then incest, it being more abhorring to nature, and which all men generally detest. What indulgence is given to drunkennesse, to a Fornicator, to covetousnesse, to an Extortioner, and many other sins, which custome hath made currant, and mixt Communions confirmed for virtues? Is not each of these, being welcome guests at the Lords Table, at least a little leaven, which leaveneth the whole lump?

(o) Thus you destroy the Apostles demonstration, from the comparison of Leaven: For you put onely a danger of infection, when the

(n) 3. For 1 Cor. 5. 6. A little leaven leaveneth the whole lump. This (say you) seems most to our scope, yet comes not home to it. And why, I pray you? It is a proverbiall speech and figurative. But is it not a true Proverbe? Or will you cast a figure, to conjure downe its true sense, or fetch up some strange spirit, to fright us out of our five wits? And truly your circle is too narrow, that it will contain no more vicious persons then the incestuous. Or is none to be excommunicate, but such an horrible monster as this? What say you to vers. 11? If any man that is called a brother, be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. Are not these also to bee excluded from the Lords Table, with whom we may not so much as eat at our owne? Is not each of these a root of bitterneffe, whereby (if not removed) many may bee defiled?

Yea, each of these are more danger



the Apostle makes it as certaine, as a little Leaven will in a few houres leaven the whole lump.

You point also to ver. 11. where the fathfull are forbidden so much as to eat with a scandalous brother, whence you would infer (as some do) Much lesse at the Lords Table. I answer; (p) There can be no such consequence drawne thence: For first, the Apostle forbids not all converse with all Heathens, because then they must goe out of the World: So I say, not all Sacramental Communion with every wicked brother, because then they must goe out of the Church, and with no Church in the World after a while, but make separation upon separation, and so no Communion of Saints, or participation of Sacraments at all; as experience hath shewed more then once, and more would, if the Separatists had publique liberty and room; or else they would renounce their own Principles in many cases of practice, as in the Low-Countries of late, and at this day. But secondly, As in the case of Naturall or Civill necessity they might eat with such, as if of the same Family, if together in a Ship, or in an Inn, (where the diet is common, as in many other Countries) a fathfull person was not bound to fast because of them. So for spirituall necessity; You are not bound to fast from your spirituall food because of them, and leave off all, or forbear the publique (q) serving and honouring of God, which he calls you to in the Sacrament: They might fight together as Soldiers, worke together as Servants; lodge together, if Husband and Wife, be friendly, if Brothers and Sisters, or Kindred: But not unnecessarily shew friendship, or entertaine familiarity with those that they were no otherwise bound to, then by the Bonds of Christianity; they behaving not themselves as Christians.

rather the body of an harlot, then of

(p) That this is no lesse untrue then peremptory, is apparent both by the Apostles argument, and by this Authors weake inferences: For with such an one *but, say, no not to eat*, is an expression very emphaticall, importing a Much lesse at the Lords Table. And because necessity of commerce with men of the world enforceth conversing with them in a civill way sometimes, it doth not thereupon follow, that we should at any time communicate with notorious profane persons at the Lords Table. And whereas you say, then they must goe out of the Church: here of necessity you must distinguish between a common Parochiall Church, and a truly reformed Church: For as for common and ordinary Parochiall Congregations, consisting of good and bad, without difference, without order, without discipline, where there is no Sacramentall Communion but with every wicked brother, can you blame godly men for going out of such Churches, which can hardly come within the definition of a true Church of Christ, as being compounded (or rather confounded) of such members as make up (for the greatest part) Christs Spouse: (q) God calls

us not to serve him in an undue manner : that Service is no honour to God, which is not according to his Word and commandment. *Matt.* 15.9. and wherein the conscience rightly enformed is scandalized, and so defiled.

So then, all that can be gathered hence toward the Sacrament, is, (r) That those who have Authority should not admit such; so *v.* 5. & 13. But this (I say everlastingly) it is impossible every private man should have alone. Christ bids such only tell the Church; and if they that offend hear not the Church, repute them as Heathens, *withdraw as much as may be* (& as the Church directs) from them; But he saith not, If the Church heareth not you, count it Paganish or profane; much lesse, Forbear to worship me, or come to my Sacrament, as defiled or profaned by their presence: which certainly is a matter of so great importance, as that there need bee a clear and peremptory command to secure a conscience refraining, or else they will have but small thanks one day from Christ.

everlastingly as you will) if he tell your Church, and it will not hear, but stiffely maintaine such an habituall disorder, what privilege hath it, more then a refractory Delinquent, that will not be admonished, from being judged as heathenish? A multitude, or society, doing evill, and persisting in it, being as bad (or rather much worse) then one single impenitent person. You know that saying. *Jer.* 51.9. to which answereth *Rev.* 18.4. And perhaps you will call *Babylona* Church.

Arguments against this opinion of the unlawfullnes of Mixt Communion.

(f) On the contrary, see briefly what may further be said against this conceit:

(r) First, It is certain Christ admitted Judas to the Passover; And Saint Luke, chap. 22. 21. telling us of Christs warning of Judas by Treason, The hand of him that betrayeth me, is with me on the Table, immediately after the Institution of the Sacrament, bids *not* believe be received the

(r) And who (all this while) are those who have authority? Not the Church, or Congregation, or her Officers for her? No, say you. But every private person? No, say we. And where this Church order is not so much as established, not only universally neglected, though every private man takes not upon him to exclude such yet being justly offended for the confused admitting of them, should they not protest against it, and if not reformed can he with a good conscience joine with such a Congregation? And (say it as

(f) And that this is a conceit, is but your conceit: A cleare truth it is, as hath been proved.

(r) But, first, you will overthrow this by the example of Christs admitting of *Judas* to the Passover: This is certaine, say you: And so say we. *Ergo* is it certaine hee received the Lords Supper? How prove you that? Christ (say you) after the institution of the Lords

Lords Supper also. However, it is all one for the Passover, Christ knowing him, and as man, (for he designed him to John, as he had also told of him generally before) yet he sends him not out before he had eaten and communicated with them in this Sacrament, and none of his Disciples say, Master, thou hast told us a Sathan is amongst us, a Traitor, send him out, else he will defile us. To know that there is such an one certainly, is all one in sense and effect, as to know who hee is, for that matter. Say, would you not stare (upon your grounds) if one should tell you, I know certainly that one of your company that is coming to the Sacrament with you is an Adulterer, or a Whore, and lives in such wickedness, could you chouse him for-bear? But so did not the Disciples.

(v) Secondly, It is no lesse certain there were great offenders at this time in the Church of Corinth; some that made themselves drunk at their Love Feasts, at the Sacrament, chap. 11. some that even denied the Resurrection, chap. 15. and sundry others grievous offenders, 2 Cor. 12. 20, 21. Yet are they still a Church, though these uncast out, and be no where blames for coming to the Lords Table because of them, no not in that fifth Chapter which you mention.

ment: For Judas was not yet noted for the Traitor; and till the crime be made openly knowne, the man is not cut off from the Communion.

And thirdly, though the Traitor was by Christ secretly intimated unto his bosome-disciple, yet hee was not yet actually the Traitor, but was onely signified *de futuro*; and a sinne that is not yet actually committed, doth not debarre a man from the Sacrament *de presenti*.

Lastly, the Church censure had not yet passed upon Judas, and therefore if Judas had received the Sacrament, it had been no warrantable precedent for Mixt Communions, or admitting notorious profane persons.

(v) 2. For the Church of Corinth, as some drunk, others grievous offenders, &c. it remained a true Church still, but

Sacrament, saith *The hand of him that betrayes me is with mee on the Table*. Now to cleare this, wee must intreat you to compare this Scripture with the other Evangelists, and you shall finde that Judas received not the Lords Supper. For first, all the other three Evangelists set this, concerning Judas, before the institution of the Sacrament, or the Lords Supper: so as we are to take *Lukes* relation to be by a hysteron proteron often used in Scripture, putting that afterward which went before. And secondly, *John* tells us expressly, that when Judas had received the sop, which was of the Passover, he went out *in the night*, immediately: so as 'tis cleare Judas after the sop staid not the Lords Supper.

Againe, admit it were granted, (which yet ought not) that Judas received the Supper, yet this makes no way for admitting notorious offenders to the Sacra-

ment to the Assembly of the Apostles

corrupt, and to be reformed and reduced to Christs rule. It had the right frame and institution of a Church, yet now in some part out of frame. And what is this to a Church (as your common Parochials) that never had any right frame or institution of a true Church, like that of Corinth, and other Apostolicall Churches, who had Christs full power within themselves?

\* Thirdly, No such word of forbearing for anothers sake, when he speaks of right receiving, chap. 11.

(x) Fourthly, he bids examine themselves every one (not others) and so bids every one come.

(y) Fifthly, he saith the unworthy Communicant eats and drinks damnation (or judgement) to himself, not to others. Weigh these things well in the fear of God (as I trust you will) and then I trust you will see that God never meant to debarre his servants from their comfort in his Ordinances, nor excuse them from his service, for others fautes. Every one (in this sense) must bear his owne burthen, Gal. 6. 5.

(z) Sixthly, Adde bereunto, That whereas to the just debarring of any one from the Sacrament, there must go a great deal of examination often times about the fact, and whether the party bee indeed guilty, of some where is a great and strong suspicion: for the lump must not be sowed with such Leaven.

(y) And fifthly, whereas he saith the unworthy Communicant eats and drinks damnation to himselfe, not to others, that is meant of such as are conscious to themselves of such sinnes, whereof others cannot detect them; and which being openly knowne were sufficient matter to debarre them from the Communion. But he that eats and drinks unworthily, being a profane liver, and so an open offender, eats and drinks Judgment, not onely to himselfe; but also to the Congregation, when they doe wittingly and willingly communicate with him, countenancing him in his sin. while they take no course either to reclaime and reduce him, or otherwise to exclude him from the Communion, 1 Cor. 11. 29. 30. (z) Sixthly, the question is not about persons suspected, where there is no just prooffe, who yet are to be admonished, but not out of suspicion presently to be cast out; but of such as are known offenders and ill livers.

\* 3. And whereas you say, that neither 1 Cor. 5. nor 1 Cor. 11. any are either forbidden to come, or blamed for comming to the Sacrament, for others sinnes: it is clearly answered before, that a little leaven leaveneth the whole lump and chap. 11. the Apostle requireth an universall reformation.

(x) 4. And this he doth by way of every mans examining himself; which is spoken of such as were members of a true Church, who for their fitnesse had formerly been examined by the Church-officers before admission; so as selfe-examination in such being neglected, and some found still to bee notorious offenders, the Church must proceed to censure;



It were a very torture to consciences, to think, that anothers wickednes, which according to the newes that is brought them, is certain, or near it, should debarre from Gods Ordinance, and yet there is not sufficient proof to convince such, or a neglect in others to call him out. So one, or some few, shall sin, and another shall be punished, and that *spiritually*, deprived of the Sacrament, and (if I may so say with reverence) *God is punished by it*, and Christ wants that honour his servants should give him in coming to his Table.

(a) Seventhly, Divin a use to give three Rules to judge of Doctrines; The *Glory* of God, The *humbling* of man, and the *comforting* of poor souls: If these stand for good waies of tryall, the judgement will be on my side. First, it is for *Gods glory*, that I come to worship him, and that others faults should not keep me from performing my homage. 2. It is also for the *humbling* of man, when his goodnesse or illnesse makes the Ordinances of God no more nor no lesse effectuell to others. Wee abhorre the Popish Doctrine, That the Ministers intention is necessary to the Sacrament for the peoples right receiving; and that if hee wickedly have no intention to consecrate it, let him speake never so well in words of Prayer, &c. It is no Sacrament. This opinion of yours is but too near it; That even a private wicked mans formerly shewed wicked mind, though he behave himself outwardly never so well at the Sacrament, now defiles it to other Receivers. 3. It is greatly to my *comfort*, that anothers sin cannot hinder me of that pledge of my Spiritual Union with Christ. I remember I have heard some malicious people threaten, To keep others from the Sacrament, because themselves would refuse reconciliation. (c) But I have taught such, that their wickednes did not reach so far; and that if the comers did seek reconciliation, and offer satisfaction when it is fit, they should be welcome. It were lamentable else, and I might be kept back from the Sacrament all my life, when it were administered, and I called to it by the Church, to whom yet perhaps I cannot prove the others malice if they deny it, when yet as soon as they and I were alone, they will say the same to mee againe, and so both vent and conceal their malice.

with what comfort can you communicate with profane notorious Drunkards, and the like, whom you wittingly and willingly admit to the Lords Table, and (contrary to Christs charge) give these holy things to dogs? And how sin you against the godly, when you make the profane equall with them? And is this so greatly to you comfort? And to the godly what comfort can it be to be so yoked? (c) For what you have taught, in this tis true, touching the two at difference, and the one irreconcilable, the other desiring it, and tending satisfaction; This may be received, but not the other: or if he presume to come, you sinne in admitting him; and if you should receive him, the other must complain to the Congregation of you both, in whose power it is to examine the cause, and without amendment to cast you both out; and the other, without thus doing his best, should by communicating partake both of your sin and his.

(a) 7. For your 3. Rules, 1. It is not Gods glory, but dishonour, if I worship him in another way then he hath prescribed: But to worship him by hardning others in sin, (as in usuall communicating with wicked persons) is forbidden of God, as *1er. 23.14*. To communicate with known profane persons, to strengthen them in their sinne, and to *fill* *their* *nuder* *their* *elbowes*, as *Ezech. 13.20*, which the Lord is against. And this is to bring in an universall confusion, while no difference between the cleane and uncleane, betweene the holy and profane, *Ezech. 44.22. 1er. 15.10*. And the more godly and knowing a man is, he doth in this case sin the more, for he emboldneth not onely the wicked in his way, but also the weak Christian, who otherwise is offended by communicating with such profane companions, As *1 Cor. 8.20*.

(b) 2. For your second Rule, Mans humbling, you know there is an humbling even to hell, *Esa. 57.9*, and a voluntary humility in a false worship, or false way of true worship, *Col. 2.23*. 2. And though even a profane person may at the Sacrament behave himself mannerly and demurely enough for his outward demeanour, yet it is but as the Whores wiping of her lips, which for all that defiles him that had to doe with her. Nor is this mans profanenesse hidden from the Communicants, (at least as many as know him) as the Priests intention is from the people, which himselfe onely is privie unto.

3. Rule, If you speake this as a Minister,



If their wickednes thus knowe, desile, woe is me to be spiritually desiled, and deprived of the Sacrament without my fault. If a whole Towne (d) were Traitors, a King that knowes one to bear him a loyal heart, would accept him, notwithstanding the enmity of all the rest. And shall one Traitor, joining in an outward act of homage, make all a company of loyall subjects, offendo, s even in doing their homage? It cannot be. If now you say, Being known a Traitor, he should now be thrust out of loyall Subjects company. *Ans.* He should; But by those that have Authority. If they neglect it, they indeed offend, but yet this disparageth not the service of those that cannot help it, unlesse the King had expressly said, I will rather have none of you come at all, then that one Traitor come among you. Which (as I touched before) Christ our King is so far from saying, that he admitted a Traitor to the like, to the same homage, when he first ordained it. In sum then, Christ having required the performance of such a service, not only as a means for our own good and comfort, but also as a duty of homage to him, *so shew forth his death will become*, we may not dare omit this service, this homage, in such cases as wherein we have not a cleare dispensation from God for not performing it, which dispensation can never be shewn by any private person, in case onely that those who have power shall neglect to keep back some unworthy Communicant.

(d) For your comparison, of one loyall in a whole Towne of Traitors, it is very impertinent, as you put it: It should be thus: If but one be loyall, and the King come against the Towne, and this one man will not part from his neighbour, so as they all perish together, is he not reckoned among those Traitors? And one Traitor makes a whole company of true men guilty, in case they countenance him in his treason, by giving their tacit consent, that they are no better then he, or that he is as good as they. And thus the comparison holds pretty well with our case of Communion, although it come not home to it, there being a farre nearer relation between Communicants at the Lords Table, being all of one body (whereof one leproous member shewes out the whole); then between inhabitants, among whom if there be one Traitor onely, the rest being loyall are no way guilty, unlesse by countenance, or consent, as before.

And in summe, when wee performe to God either such a service, or in such manner, as he requires not, God will con us little thanks; as *Esai. 12. Who required these things at your hands?* And for a conclusion: If a whole Towne be Traitors, and one, or two, or three, be honest men, will you not allow those three to quit themselves from the rest, as those from *Corahs* company, lest they all perish together as Rebels? So in your mixt Congregations, where the most are very profane, or ignorant, and some few godly or conscientious, will you not allow the good to provide for themselves, as they may inoffensively both to *Christis* Ordinance, and to their owne conscience, communicate together in the purest way of Reformation? Is there a necessity that old vicious customes should be as the Lawes of the *Medes and Persians*, which might not repealed? No removing us from our Lees? And if your Mixt Communions be not reformed, what Reformation will you have? or what shall we expect, when in a time of a Reformation. expected publique abuses and disorders are thus opened, I wot not by what Authority is maintained.

Octob. 5. 1643.



Imprimatur,

John Bachiler.

FIN 1 S:



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# A DECLARATION OF

*The Committee for the Militia :*

CONCERNING  
The Penalties that are to be inflicted upon  
those of the  
**TRAINED-BANDS**  
that exempt themselves in this  
present Expedition.

Together with a Declaration of the  
**COMMONS**

Assembled in Parliament, for the raising of  
Money, Plate, and Horse, to be employed  
for the Aid and Assistance of the  
Lord FAIRFAX.

Ordered by the Commons in Parliament, That this be  
forthwith printed and published:

*H: El ynge, Cler. Parl. D. Com.*

Printed for *Edward Hwbands*, October 18. 1643.

*London =  
Committee  
for the Militia*

177

# DECLARATION

OF THE

CONGRESS

TRAINED HANDS

for employment and training

Together with a

Assembly in Parliament for the training of  
Money, Place, and to be employed  
for the Aid and Assistance of the  
Land, and the

Resolved by the Congress in the House of Representatives  
that the

Resolved that the



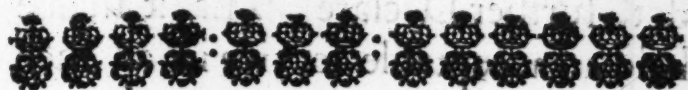


ALL Gentlemen Souldiers, under  
 the command of Lieutenant Co-  
 lonell *John Hopson*, repair to your  
 Colours at your Rendevouze in  
 this present  
 Wednesday morning, being the  
 Eighteenth day of October, 1643.  
 completely Armed, fit for service, by  
 Seven of the clock there to receive  
 further command from the Earl of  
*Essex* his Excellencie; or other Offi-  
 cers under him: And if any shall fail  
 to be ready to march away at the  
 hour of Eight of the clock, he shall  
 forfeit Five shillings; And if they  
 shall not appear by Nine of the clock,  
 Ten shillings; And if they shall not  
 appear by Twelve of the clock in  
*Saint James* field, to march as they  
 shall be directed; Then their shops

are to be shut up, and they deprived of Trade, and liable to the Expulsion out of the Lines of Communication.

And the *Committee for the Militia* sitting at *Worcester-house* do further declare, that it is ordred, that every Parish from whence the Regiment is drawn, shall speedily prepare a large Table to be fixed within the respective Churches, wherein shall be inscribed the Names of all such Souldiers that shall voluntarily in person expresse their alacrity and courage in so commendable a service, as a testimony of their good affections, and a perpetuall memoriall to the honour of them and their posterity.

*A Decla-*



*A Declaration of the Commons in Parliament, &c.*

**I**T is this day ordered by the Commons in Parliament assembled, That the Aid and assistance of the Lord *Fairfax* shall be especially and respectively recommended to the counties of *Norfolk, Suffolk, Essex, Lincoln,* & to the city & countrey of the city of *Norwich*; And the House doth declare, That it is and shall be held an acceptable service in any man that will give any assistance in Men, Money, Plate, Horse, or Ammunition, to the said Lord *Fairfax*; And this House doth ingage the Publique-Faith for repayment; And this House doth.

doth further Declare, That it shalbe held an acceptable service in all such as have, or shall encourage others to a cheerfull assistance of the said Lord *Fairfax*. And it is further ordered, That Sir *William Constable* Barone, and such as he shall depute and appoint, shall have power to receive the severall sums of Money, Plate, Horse, and Ammunition subscribed, or to be hereafter subscribed as abovesaid, within the severall and respective counties of *Essex, Suffolk, Norfolk, Lincoln*, and the city and county of the city of *Norwich*, and to apprise the said Horses, and to give Acquittances and Receipts for the same; which Receipts shalbe presented to the Treasurers at *Guild-hall, London*, to be by the said Treasurers received and

and entred in as full and beneficiall a manner, as if the severall Subscribers had actually paid in the severall sums subscribed unto the said Treasurers at *Guild-hall, London*, whereby the severall contributors may have the security of the Publique-Faith for their repayment, as was upon the former Propositions for the Subscriptions of Money, Horse and Plate, &c. The which Money, Plate and Horse, the said Sir *William Constable* or his Deputies, shall discharge themselves of by order of the Lord *Fairfax*, according to the severall Subscriptions, and the intent of the Subscribers therein.

FINIS.





The Earle of New-Castle discomfited, The French Ambassadour at Oxford.

# The weekly Account. } Numb. 7. O<sup>o</sup>ctob. 18.

K. pp<sup>o</sup> London

Containing these particulars.

1. *The Advance of the Scots Army and some light volitation of Armes betwixt the Scots and the Cavaliers.*
2. *The great Scale of England passed both Houses and suddenly to be employed.*
3. *The surrendring of the Towns of Dartmouth and the brave Resolution of the Towne of Plymouth.*
4. *A true Relation of a great losse sustained lately by the Hollanders at Sea.*
5. *The Voting of the Arch-Bishop of Armah from the Assembly of the Divines.*
6. *Good newes from Shropshire concerning Sir William Brereton, and his fortification of a Towne not farre from Shrewsbury.*
7. *The laying downe of Generall King his Commission, with some other Scotch Commanders on his Majesties side, and their Reasons for it.*
8. *The supply of the Navy at Sea under the Command of the Earle of Warwick with three-score thousand pounds in money, and with winter provisions.*
9. *Good newes from Lancashire of a defeat given to Colonell Huddleston by Colonell Rigby near Thourland-Castle.*
10. *A Councell of Warre to be suddenly called for the tryall of Mr. Waller, Sir John Horham, and the Capitaine his sonne with some others.*
11. *The true Copy of a Letter from Lincolnshire, it being a Relation of a miraculous Victory obtained by the Earle of Manchester against the forces of the Earle of New-Castle.*
12. *The French Ambassadour his departure from London to Oxford.*
13. *The sudden expectation of the Advancing of the City Brigade under the Command of the Noble Sir William Waller.*

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This is Licenced and Entred in the Hall-Booke, according to Order.

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L O N D O N,

Printed for Philip Lane at Grayes-Inne Gate.

October 18 1643.

The Yevskiv Account



THE WEEKLY ACCOMPT  
OF  
Certain Special and Remarkable PASSAGES  
From both Houses of PARLIAMENT, and  
other Parts of the Kingdome.

*From Wednesday the 11 of October, to Wednesday the 18 of the same, 1643.*

*Wednesday the 11.*

**I**N the method of this passage I shall endeavour to lead your expectations to their owne ends, and that by so eaven and so faire a way, that in the whole journals of this discourse (I hope) you shall not stick on an uncertaintie, neither stumble at an unruth. I must begin these my accounts where I last did end them, and where indeed, on the week past, I had neither the leisure nor the roome to make them up, And that was (which I conceive is newes welcome enough) on the certaine information of the Scots advancement to relieve us, and though the Malignant, the Papist, and the Court Mercury would perswade us to the contrary, we can now convince them that the Scots with some part of their army are already advanced, with the power and the vertue of their Armes to support the reformed religion, and advance the Gospell of the Truth against all the fury and Heterogenean doctrine of Antichrist. Indeed all other Knowledges end in their owne circles, it is only the unhappinesse of Divinity to be disputed by the Sword. I must confesse I cannot be so hardy (with some who late have written on this subject) to bring that brave Commander Generall Lesley so soone from Galloway, expecting there some Regiments from Ireland, to invade Nonhumberland, and to share in the glory of a Conquest which by some part of the Scottish forces on the other side of Twede hath already beene performed. That Noble Gene-

raill *Lesley* will crowne his brow with more renowned Conquests, and ours (in short time we hope) with all the blessings that either established Religion, or in two Nations the harmony of all minds can promise. It is indeed as great a rarity as a blessing to see brethren live in one Nation and friendship, but it is as great a wonder as a blessing to see Nations become brethren, and to be distinguished rather by number then affection.

From Hull (besides a Victory of extraordinary importance which in its due place we shall insert) we are informed that the Marquess of New Castle overcome by the violence of the growing Land floods which drowned his trenches and his hopes (though he used elaborate Art either to divert them or assuage them) hath abandoned now that siege, and in the same place where he threatned to destroy the Towne with fire he was like himselfe to be overwhelmed with water, at which time, it is said, either through feare of as desperate an invasion of the Scots, or through a fatall hast to revenge the ignominy of his retreat upon the since victorious Earle of Manchester, that many of his Army began to drop away, and following the inclination of the season to fall off from him like vagabond leaves from a forsaken tree on the approach of Winter.

And that all things in this Kingdome might be carried in a faire and even course, and that the tedious obstructions might be removed which procured so many stoppages and hinderances to the advancement and the establishing of the publick good, the Lords this day have fully agreed with the House of Commons for the passing the new Great Seal, and for the remaining of it with the Parliament, which will without doubt be put in Execution, for it is much to be lamented to consider what calamities and mischiefs have beene brought upon the King and Kingdome by the ill managing it at Oxford, it being there intrusted into the hands of dangerous and disaffected persons, as *Mrs. Porter* a notorious Papist, and a great and private fomentor of the civill warre that first began in Ireland, and now as it is reported should be put into the custody of *Sir George Racliffe* a man notoriously knowne to be intimate with the Earle of Strafford, and the only wicked instrument he had for the contriving, and by practising of his pernicious counsels, which have brought so much calumny and destruction into these bleeding kingdoms.

#### Thursday.

This day *Sir William Waller* made a muster of his men at Hunslow Heath, who are to joyn with his Excellence, the Earle of Essex forces, and to be put upon some speedy action, for the preventing of the enemies incroachs, and the remaining of those dangers, which seem too neer to threaten us, and though with great joy the malignants do nourish a report, that ther is some discontent betwixt



bestwixt his Excellencie and Sir *William Waller*, and their experience will shortly tell them, that by some gallant action by the conjunction of both their forces, they shall find such an accordance, that all the strength and policy they have, shall never be able to infringe it.

From *Exeter* mouth we are informed, that it is surrendered up into the hands of Prince *Maurice*, much upon the same conditions and Articles, as before was made at *Exeter*, and it is believed they will be as much observed, the only end of the Cavaliers in all their actions, being only the blundering of Towns, and the devastation of the kingdome: but as for *Plimouth*, we are certainly informed, that the Cavaliers finding the worke too hot, have rayed the siege, and abandoned the towne, it being a place of great strength and almost unapproachable, as long as they can keepe their harbour free and open, the towne of *Dorsetmouth* being left, because it being a very inconvenient harbour for supplies to come in by sea, they feared they should deeply suffer for the want of those necessities, which should enable them to defend themselves against the besiegers.

From *Amsterdam* and *Utrecht* in Holland, that the *Hollanders* have there received a remarkable tollie, the *Dunkirkers* having sent from them 6 ships, and two men of warre that were conveying them towards *Danzick*, and those *Easterne* countries, they were laden with merchandizes, and commodities of a high value, to helpe themselves in this misfortune, *Van-trump* their Vice-admirall is making haste to overtake them, having certaine intelligence, that they are not yet arrived at *Dunkirke*, the States of *Holland* (as it is reported) considering their neere relation, and dependance upon this kingdome, are preparing to send over an Ambassadour to mediate with his Majesty and his Parliament, concerning a speedy compoition of the long & st actions of this bleeding kingdome.

There is a rumour spread, that Generall *King*, the great assistant to the Marquisse of *New-castle*, hath laid downe his Commission, with whom is joyned Colloanel Sir *John Anna*, and some other Scotch-men, who preferring the Scottish Covenant to their present employment, have abandoned the service of his Majesty in the *Northerne* parts, Generall *King*, as it is reported is departed unto his Company in *Holland*, being unwilling any longer in this imployment, either to side with his Majesty, or to fight against him.

#### Friday.

It is credibly informed from the north, that Sir *John Marly*, the Major of *New-castle*, being much perplexed to understand such dangerous neighbours (as hee conceived them) as the *Scots*, were coming, desired aid & adviſe of the *F of N*. being un

uncertain what to resolve upon in a busines of so high importance and perill, for it is reported, that the Scots under hand already have sent out some spies to discover the strength, and the manner of the works at Newcastle, and it is reported, that on their returne, they justified, that the Towne was nothing nere so fortified as is generally believed, howsoever the Marquess returned this answer to him, that he should never feare, for he would be ready to assist him with all his power; but what a readines that will be (after so great a defeat he hath received) which by and by I shall declare, let all the world consider.

Doctor *Vsher* the Archbishop of Armagh in Ireland, there being divers complaints made against him, and for refusing in person to assist at the Assembly of the Divines, which by order of Parliament he was bound to doe, was voted out of the said Assembly, and another named to supply his roome: And Doctor *Hacket* of the Parish of Saint Andrews in Holborne, having a charge of many great misdemeanours brought in against him by many of the Parishioners hath desired the respite of fourteen dayes to make his defence: here was also in the said Bill of charge Master *Smith* included, who is Clarke of the said Parish, and hath the like respite of time allowed him to bring in his Apology.

This day the nationall Covenant was taken by a great number of Gentlemen, and Officers of the Army and some Ministers, and many others at Saint Margarets Church in Westminster, where was made an excellent Sermon, much tending to the procurement of true peace, by the Reformation of manners and Religion: and surely we should be more circumspective in our wayes if we did consider how uncertaine, and how short our life is; there was much about this time, a pack of good fellowes met together in a victualling house in Colwell-street behind the Charter-house, one of them desirous to have them know what a blade he was, would needs begin a health unto Prince Rupert, at which a souldier one of his acquaintance being by, made no more to doe, but drew his sword, and running him cleane through the body, did leave him dead upon the place.

From Redding we are informed, that although his Majesty hath summoned the countries thereabouts to assist him in the fortification of their works, yet by reason of the intolent plunderings of the Cavaliers they come but slowly in, neither doe the workes goe on with so much forwardnesse, as by malignants is reported: We hope that his Excellencies Army which are that way to advance, will as courageously demolish what they have hastily rayed.

Saturday.

(5)

*Saturday.*

Sir *William Brereton* hath taken the Town of *Wem* in *Shropshire*, which he hath fortified very strongly, and hath put the Lord *Capell* now at *Shrewsbury*, (which is but six or seven miles from it) into so great a fright, that it is reported he hath sent a dispatch to *Oxford* for a farther supply, importing that if hee still continue there, the want at *Shrewsbury* will be such that he shall be forced into great extremities.

The noble Earle of *Warwicke* came himselfe in person to the Parliament, and hath a supply of three score thousand pound, to defray the arreses of the Navy, and withall being to dispatch to Sea againe, hath made provision for the winter season. From *Lancashire* we are informed that Colonell *Huddleston* came with forces to raise the siege at *Thurland Castle*, whereupon Colonell *Rigby* leaving some of his men behind him to make good the siege, marched with three troops of Horse, and two Companies of foot to encounter him, and meeting with Col: *Huddleston* in the encounter did take him prisoner, slew his Collonel, and his Serjeant Major with above a hundred souldiers, and took two hundred prisoners, and with them all the enemies strength, and the hope of relieving *Thurland Castle*.

Letters were sent from Colonell *Masse* of the good condition wherein *Glocester* yet is, and withall that the enemy intended to make his winter quarter for some of his forces thereabouts, whereupon the Drums this day beat up for some speedy supplies to relieve the Garrison at *Glocester*. It was also ordered by the Commons that a Message should be sent to the Lord Generall for the calling of a Councell of Warre for the speedy tryall of Mr. *Waller*, Sir *John Horham*, his sonne Captaine *Horham*, and some others.

*Monday.*

The relation of the great victories obtained by my Lord *Manchesters* forces neere to *Bullingbroke Castle* in *Lincolnshire*, shall stand in the first place (as indeed most remarkable it may) and it shall be the beginning of this dayes discourse, for although the Battell was fought on the Wednesday before in the afternoone, yet the report of it came not at all or very uncertainly unto *London* till Saturday late at night, A true relation you shall find here in a letter written by a Gentleman who was present in the service, which for your better satisfaction word for word as it was sent to a Gentleman in *Holborne* I have here transcribed.

Sir I cannot chuse but salute you with some few good newes after so long silence. I must needs acknowledge the immediate hand of God in preserving us from the mercileffe Cavaliers, whose rage was so fierce yesterday that they  
thought,

thought to have swallowed us up in a moment. Sir, About two in the afternoon we marched from Bullingbroke Castle with all our horse toward the enemy who were a considerable Body of horse and Dragoons, and when we gave the first volley, and blessed be God, did godly Execution upon them, there were slain, throwed and killed to the number of about 1800 and at least fourteen hundred Armes, Sir *Marion Hopson* and Sir *George Browne* were slain on the place; Major *Allen* was taken with divers more of quality, the fight was about two miles of Bullingbroke Castle upon the hills, the foot which could not come into the desert made good the field, when the horse pursued in the Chace then we went to Horne-ratle where we now are. In the whole fight we lost near ten men and about 30 wounded, but I hope not dangerous, blessed be the Lord, this is all Sir, but that I am, *Horne Castle*  
*October 12. 1648.*

That so great a defeat should be given with the loss of so few of our men it is such an extraordinary mercy of God, that it is rather a miracle than a Victory, Colonel *Chammel* in the head of his troopes charged first the maine Body, and had his horse shot under him, but being remoyed on, Sir *Thomas Fairfaxes* Troopes attended the whole Body in the Chace, Cavalry which was indeed a brave Body of horse, having fired their Pistols in the very faces of their enemies, did cut their way quite through them, and totally routed them. Sir *Thomas Fairfax* down, except on upon them for the space of eight miles, and surely must the effusion and the shower of blood which were caused in the tempest of that dayes Battell by the wickedness of swords. Many of the Newcastrian Army flying downe the hills for their lives were drowned in the adjacent river and fell into the Element of Water. The profits which we may reap by this Victory are diversie, first, all Yorkshire is discouraged, Lincolnshire is delivered, Cambridgeshire is secured, with many other advantages which by a timely pursuit on a flying enemy might happily be gained.

*Tuesday.*

This day under the Command of Sir *William Waller* of the City Brigade is expected to advance towards Redding, the name of those who absolutely refuse to goe are to be listed and brought to Sir *William Waller*. The French Ambassador is gone to Oxford to deliver his Embassy to his Majesty, and as it is reported to mediate a Peace. I pray God such a Peace may be gained, as may stand with the Truth of Religion, the honour of the Crowne, the Priviledge of the Parliament, and the liberty of the Subject, which is his Birth-right by inheritance. The Absent Lords who received not the National Covenant on the 11<sup>th</sup> Sundry have declared themselves for it, and are resolved to take it on the next Administration of it. *FINIS.*









AN <sup>19</sup>  
ORDINANCE

*England* OF THE  
LORDS and COMMONS  
ASSEMBLED IN  
PARLIAMENT.

SHEWING

That all Brewers of Beere, Ale, Cider,  
or Perry, shall pay the Excise imposed by a former  
Ordinance of Parliament before the delivering, upon  
paine of forfeiting double the value of the said  
Commodities.

ALSO

An Ordinance of both Houses, giving  
power to the Committee sitting at Haberdashers-  
Hall, to take some speedy course for the bringing in  
of the Monies appoynted to be rayled for the  
maintainance of the Armie.

Die Martis, 17. Octob. 1643.

Ordered by the Lords in Parliament, that these two Ordinances be  
forthwith Printed and Published.

John Browne Cler. Parl.

London Printed for John Wright in the Old-bailey,  
October 18. 1643.

# ORDINANCE

LORDS AND COMMONS

ASSEMBLED

IN PARLIAMENT

SHeweth

That all the

Members of the

House of Commons

do hereby

Enacted

That

the Ordinance of the

House of Commons

shall be

observed

and

kept

in

force

and

effect

as

the

same

(1)



AN  
ORDINANCE  
OF THE  
LORDS and COMMONS  
Assembled in  
PARLIAMENT.

---

Die Martis, 17 Octob. 1643.



Of further explanati-  
on of the late Ordinance of both Houses of Parliament touching the Excise of new Imposts, upon the severall Commodities therein mentioned:

We it Declared and Ordained, by the

A 2

Lords

Lords and Commons in Parliament, for the better enabling and encouraging of the Brewers and makers of Beere, Ale, Perry, and Cider, (who are the parties that are to pay the Excise, as by the said Ordinance is appoynted) to make due payment thereof accordingly, That no Beere, Ale, Perry or Cider, shall be delivered out by the Brewer or maker thereof, or any for them, to any Retailer or other buyer thereof, till the rate and price which is by them to be payd, for and in respect of the Excise be payd by the Brewer or first seller thereof, on paine, that as well the Retailer or buyer, as the Brewer or first seller thereof, shall forfeit for the first offence double the value of every quantity of Beere, Ale, Perry or Cider, so delivered out, or received by the party so offending, and for the second offence treble the value thereof, and the party so offending, to be disabled from using their said Trades or Professions, respectively for the space of one whole yeare then next ensuing.



suing, the said forfeitures to be levied and  
 employed in such manner and to such uses  
 as by the said Ordinance is appoynted for  
 the penalties therein mentioned; And bee  
 it Declared and further Ordained, that  
 the rates set upon every barrell of Beere  
 and Ale by the said Ordinance, shall bee  
 payd for every greater or lesser quantity,  
 proportionably after the same rate; And  
 be it also further Ordered and Ordained,  
 that for all Beere of foure shillings the  
 barrell or under the Excise, shall be payd  
 after the rate of six pence for every bar-  
 rell, and so after that rate for a greater or  
 lesser quantity, under the penalties and  
 forfeitures in and by the said Ordinance  
 appoynted, Provided alwayes, And  
 be it Ordained, that no Retailers of any  
 Beere, Ale, Perry or Cider, shall take any  
 more in the price thereof upon the sale of  
 the same Commodities, then according to  
 the usuall rates and prices appoynted by  
 Law for the same (excepting onely the  
 rate of the Excise) as they will answer

(4)

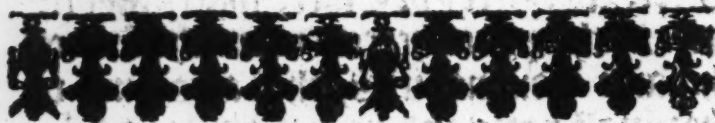
their contemptes herem to both Houses of  
Parliament.

And as touching new Draperies, It is  
Declared and Ordained, that the Excise  
due and payable for the same, shall be  
payd by the Shop-keepers who buyes  
the same.

John Browne Cler. Parliamentorum;



Die





Die Lunæ 16. Octob. 1643.

**V**hereas there have diverse Ordinances passed, for the raising and bringing in of Moneyes for supply and support of the great affaires of the Kingdome, which by the neglect and unwillingnesse of such who are intrusted with the raising, collecting, and bringing in of the said Moneyes, to use such meanes as by the said Ordinances are appointed to bring in the said Moneyes, great considerable summes of Moneyes, are yet in Arreare, and not brought in. It is this day Ordered by the Lords and Commons in Parliament Assembled, That the Committees of Lords and Commons for Advancement of Moneyes, shall have power to use all such meanes as they shall thinke fit, by distresse, or Imprisonment, according to the said severall and respective Ordinances, to bring in the said Moneyes with all convenient speede.

John Browne Cler. Parliamentorum.

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FINIS.

THE  
OFFICE OF THE  
SECRETARY OF THE  
NAVY

WASHINGTON, D. C.  
JANUARY 1, 1900

TO THE  
HONORABLE  
MEMBERS OF THE  
NAVY



OF THE  
NAVY  
DEPARTMENT

OF THE  
NAVY  
DEPARTMENT

OF THE  
NAVY  
DEPARTMENT

21112



THE GROUNDS AND  
MOTIVES INDUCING  
HIS MAJESTY  
TO AGREE TO A  
CESSATION OF  
ARMES FOR

One whole Yeare, with the Roman  
*Catholiques of Ireland.*

Together with the Articles of Cessation,  
*and a Proclamation thereupon.*

Whereunto is added an Instrument touching the  
manner of payment of 30800. pound sterling  
*by severall Payments.*

And the opinion of diverse of the Nobility  
and Officers of His MAJESTIES Army in  
*Ireland touching the said Cessation.*

Printed by His MAJESTIES Command  
At OXFORD, Octob. 19.

By LEONARD LICHFIELD, Printer  
*to the University. 1643.*

*gt. Rt. &  
Incl.  
Charles I.*



THE GROVING AND

MOTIVES INDICING

HIS MAJESTY

TO AGREE TO A

CESSATION OF

WAR

One whole Year



Calcutta

Together with the

and a

Witness is added

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1815



# THE GROUNDS AND MOTIVES

Inducing HIS MAJESTY to agree to  
a Cessation of Armes, for one Yeare, with  
*the Romane Catholiques of*  
IRELAND.



S there hath been no Argument, with which the mindes and Affections of Our People have with more subtilty and malice been infected, and corrupted by the great Authors and contrivers of this unnaturall, and odious Rebellion in *England*, then with the grosse and senselesse imputations of Our neglect of Our poor Protestant Subjects in *Ireland*; so there is no calumny of theirs, against which We can with more confidence, cleerenesse, and Integrity justify Our selfe and all Our Actions before God and Man. We will not now trouble Our selfe with the remembring Our severall Messages and Importunities to Our two Houses of Parliament in that businesse; Our offer to engage Our own Royall Person in that Warre, and the scornfull rejection of that offer; Our consenting to all Propositions and Acts

proposed to Vs for the raising of Men, or providing of Mony for that service, till it was evident that Men and Mony being raised, under pretence of quenching the Rebellion there, were both employed in kindling and maintaining the Rebellion here; Our granting a Commission to Persons named by themselves, for the managing the Affaires of that Kingdome, according to Instructions drawn by themselves, not one of which have been observed by them; We shall have occasion of publishing all these particulars in a full and cleer Narration to the World, that all Our good Subjects may see that the same Men (and only they) who have brought all these Miseries and Calamities upon them here, have been the Promoters (if not the Contrivers) of the miseries of their Brethren in *Ireland*, by preventing those Remedies, and diverting that Assistance, which being seasonably applyed, might have eased that poore People of many of those Calamities they have since endured. But for the present We shall only (being so publish the Articles of Cessation agreed on Our behalfe by the Persons trusted by Vs in that Kingdome) let Our good Subjects briefly know the grounds and circumstances of that Treaty and Conclusion.

About the Moneth of *November* last (after We had been advertised, as well by Our Councell-Board of that Kingdome, as severall Petitions and Remonstrances of all the Principall Commanders and Officers of Our Army, of the miserable condition of Our Forces there, by the extream want of Mony, Victualls, and Ammunition; of which they were so farre from being like to receive supply from Our two Houses here, who had undertaken to defray those charges, that We had had too sad experience, that both the Mony raised by Act of Parliament, and the

Men

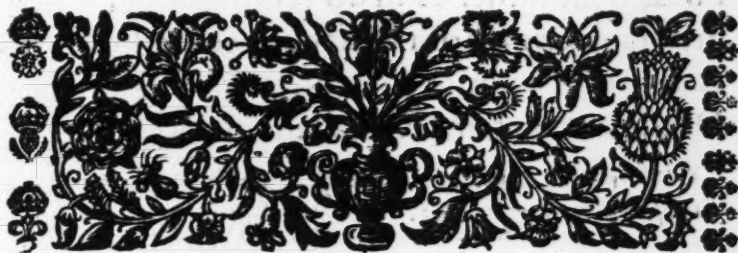
Men raised by Our own Commission for that purpose, were imployed against Us in that Rebellious Army which not long before had given Us Battaile.) a short Petition was sent to Vs by the Lords, Iustices, and Councell of that Kingdome, which they had received in the name of the Romane Catholiques of Our Kingdome of Ireland directed to Vs, in which nothing was desired of Vs, but that We would appoynt some Persons to heare what they could say for themselves, with many expressions of duty and submission to Vs: shortly after in the end of that Moneth, or beginning of December, the Committee for Ireland attended Vs at Oxford, and set forth by their Petition, *That all passages, by which comfort and Life should be conveyed unto that gasping Kingdome, seemed totally to be obstructed, and that unlesse timely reliefe were afforded, Our Loyall Subjects there must yeeld their fortunes a prey, their Lives a sacrifice, and their Religion a scorn to the mercilesse Rebels.* Hereupon We granted a Commission to some Persons of Honour and Trust to meet and conferre with such Persons as the Rebels should imploy, but without power to conclude any thing, or with other authority then only to receive such Propositions as they should make, and to derive the same to Vs. The meeting upon this Commission produced little effect, insomuch that the Lieutenant Generall of Our Army there (whom We trusted principally in that Commission) being *unsatisfied with the Cavills and proceedings of the Rebels,* in February marched out with 2500. foot, and 500. Horse to force Victuall and Provision from them for the subsistence of Our Army, in which expedition he performed those good services, which are known to most men; so that all men may observe the discourse or expectation of a Treaty, caused Us

not to omit any opportunity which was offered for Our advantage. No successe of Our Army there ( though God blessed it then with a very great Victory! ) could supply those extream wants they suffered, by not having received any reliefe, either of Mony or Victuall in above foure Months from hence, and therefore the Lords, Iustices, and Councell, by their Letter of the 16. of *March* signified unto Vs, *That the State and Army there were in very terrible want of meanes to support a Warre, and that unlesse supplies of Mony, Munition, Armes, Cloathes, and other abili-ments of Warre were speedily sent thither, there was little hope to escape utter destruction and losse of the Kingdome.* And by their Letter of the 4<sup>th</sup> of *July*, after mentioning how often and how much in vaine they had recommended their condition to the two Houses, they told Vs plainly, that unlesse the supplies then mentioned in their Letters to the Speaker of the House of Commons, ( a Copy of which was sent to Vs ) were forthwith sent to them, *that Our Army would be forced through wants to disband or depart the Kingdome, and that there would be nothing to be expected there, but the instant Losse of the Kingdome, and the destruction of the remnant of Our good Subjects yet left there.* Instead of any redresse or reliefe according to these Letters, such shippes as were by the care and charity of some well affected Persons provided to transport Clothes and victuall to them, were in their voyage thither seized and taken by the Shippes under the command of the Earle of *Warwick*, and instead of endeavours to send more forces thither, attempts were made to draw the *Scotch* Forces from thence into this Kingdome. So that Wee thought Our selfe bound in duty and Conscience, since it was not in Our power otherwise to preserve that Kingdome from  
utter



utter ruine, at least to admit any expedient, which with Gods blessing might be a meanes to preserve that People; And therefore We directed the Lord Marquesse *Ormond* (whom for his Courage, Affection, and Loyalty, We had made Our Lieutenant Generall of that Our Army, and who having gotten so many notable Victories upon the Rebels, was very well approved of by the two Houses of Parliament) to agree on Our behalfe to such a Cessation of Armes with the Rebels, as upon his understanding and knowledge of the condition of Our Affaires there should be thought reasonable. This Cessation was concluded on the 15. day of *September* for one whole yeare; and the Articles thereof, Printed at *Dublin*, were sent to Vs by Our Lords, Iustices, and Councell, and arrived here on Saturday last, with a Letter from them to one of Our Secretaries, expressing the great sufferings of Our Army there, through want of reliefe out of *England*. We have thought fit with this true and plain Relation to publish the said Articles according to the Copy sent Vs, that all Our good Subjects may see, how We have proceeded herein; what opinion the principall Persons, as well of Our Councell, as the Officers of Our Army there, have of this Cessation, may appeare by the testimony which We have caused to be Printed after the Articles, with their names who have set their hands to the same. And let all Our good Subjects be assured, that as We have for these Reasons, and with this caution and deliberation consented to this Preparation to Peace, and to that purpose doe continue Our Parliament there, so We shall proceed in the accomplishing thereof, with that care and circumspection that We shall not admit even Peace it selfe, otherwise then as it may be agreeable to Conscience, Honour and Iustice.





# BY THE LORDS IUSTICES AND COUNCELL.

*Io. Borlase. Hen. Tigbborne.*

**V** Pon consideration had of the annexed Articles of Cessation of Armes, whereby it is concluded and accorded, that there be a Cessation of Armes, and of all Acts of Hostility, for one whole year, beginning the fifteenth day of September, *Anno Domini*, one thousand six hundred forty three, at the houre of twelve of the clock of the said day. We the Lords, Iustices, and Councell, according to His Majesties Letters of the one and thirtieth of *July* last, doe by this Proclamation in His Majesties Name ratify, Confirme, and

B

Publish

Publish the same. And do require all His Majesties Subjects, whom it may concerne, by Sea and Land, to take notice thereof, and to yeeld all due Obedience thereunto, in all the parts thereof.

*Given at his Majesties Castle of DUBLIN, the nineteenth day of September. 1643.*

R. Bolton. Canc.	La. Dublin.	Ormonde.
Roscomon.	Edw. Brabazon.	Ant. Midenfis.
Cha. Lambart.	Geo. Shurley.	Gerard Lowther.
Tho. Rotherham.		Fr. Willoughby.
Tho. Lucas.		La. Ware.

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GOD SAVE THE KING.



**ARTICLES** of Cessation of Armes, agreed and concluded on at *Singingstowne*, in the County of *Kildare*, the 15. day of *September*. in the nineteenth year of His Majesties Raigne, by and betweene *James* Marquess of *Ormonde*, Lievtenant Generall of His Majesties Army, in the Kingdome of *Ireland*, for and in the Name of our Gracious Sovereigne Lord **CHARLES**, by the Grace of God King of great Brittain, *France*, and *Ireland*, &c. By vertue of His Majesties Commission bearing date at *Dublin*, the last of *August*. in the said said 19 year of His Majesties Raigne, of the one part; And *Donogh* Viscount *Muskery*, Sir *Lucas Dillon*, Knight. *Nicholas Plunket*, Esquire. Sir *Robert Talbot*, Baronet. Sir *Richard Barrenell*, Baronet. *Torlogh & Neale*, *Geffry Brown*, *Ever MacGennis*, and *John Walsh*, Esquires. Authorized by His Majesties Roman Catholique Subjects, of whole party they are, & now in Armes in the said Kingdome, &c. to Treat and conclude with the said Marquess for a Cessation of Armes, by Vertue of an Authority given unto them, bearing date at *Cashell*, the 7. day of *September*. in the said nineteenth yeare of His Majesties Raigne, of the other part.

**F**irst, It is concluded and accorded, that there be a Cessation of Armes, and of all Acts of Hostillity, between His Majesties said Roman Catholique Subjects, who are now in Armes, &c. in this Kingdome, and their party, and all others His Majesties good Subjects, for one whole yeare to begin the fiftenth day of *September*. Anno. Dom. 1643. at the hower of 12. of the clock of the said day.

*Item*, It is concluded and accotded, that free Passage, Enter-course, Commerce, and Traffique, during the said Cessation, shall be between His Majesties said Roman Catholique Subiects, who are now in Armes, &c. and their party, and all others His Majesties good Subiects, and all others in League with His Maiesty by Sea and Land.

*Item*, It is concluded and accorded, and the said Viscount *Muskery*, and the rest of the above named Persons doe promise and undertake, for and in the behalfe of thole for whom they are Authorized to Treat and conelude as aforesaid. That all Ships, Barques,



and Vessells, which shall bring Provisions to any Harbour in this Kingdome, in the hands or possession of such as shall obey the Articles of this Cessation, from *Minehead*, and *White-haven*, and from all the Ports between, on that side where *Wales* is situate, so as they be Ships belonging to any of the said Ports, and do not use any Acts of Hostility to any of the said Roman Catholiques, who are now in Armes, &c. or to any of their party, or to any who shall be waged or employed unto or by them, shall not be interrupted by any of their party, nor by any Ships or other Vessells, of what Country or Nation soever under their power or Command, or waged, Employed, or contracted with on their behalfe, or by any Forts, Garrisons, or Forces, within this Kingdome under their power, in their coming to this Kingdome, or returning from thence.

*Item*, It is concluded and accorded, and the said Lord Viscount *Muskery*, and the rest of the above named parties doe promise and undertake for and in the behalfe of those for whom they are Authorized, as aforesaid, that all Ships, Barques, and Vessells, which shall bring Provisions to any Harbour in this Kingdome, in the hands of such as shall obey the Articles of this Cessation from any Ports in the Kingdome of *England*, having His Maiesties passe, or the passe of any who is, or shall be His Maiesties Admirall or Vice-Admirall, or the passe of any Governor or Governors of any the Ports in *England*, in His Maiesties Hands, or which shall hereafter during this Cessation, be in His Maiesties Hands, or the passe of the said Marques, shall not be interrupted, by any of those for whom the said Lord Viscount *Muskery*, and the rest of the above named Persons are Authorized as aforesaid, neither in their coming to this Kingdome, or in their return, so as they use not any Act of hostility to any of their said party. And this to be a rule untill His Maiesties pleasure be further declared therein, upon application of the Agents of the said Roman Catholique Subjects now in Armes, &c. to His Maiesty.

*Item*, It is concluded & accorded, and the said *James* Marquesse of *Ormonde*, doth promise & undertake for and in the Name of His Maiesty, that no interruption shall be given by any Ship, or Ships, under His Maiesties power and command, or waged, Employed, or contracted with, by or in the behalfe of His Maiesty or by any of His

His Majesties Forts, Garrisons, or Forces, within this Kingdome, to any Ship, or Ships, that shall trade with any of the said Roman Catholiques who are now in Armes, &c. or any of their party; or which shall come in, or go out of any the Cities, Townes, Harbours, Creekes, or Ports, of this Kingdome, in the hands of the said Roman Catholiques now in Armes, &c. with Armes, Ammunition, Merchandize, Commodity, or any thing whatsoever, during this Cessation: as on the other side, the said *Donnogh-Vilcount Muskerry*, and the rest above named of that party, doe promise and undertake, for and in the behalfe of those by whom they are Authorized, that no interruption shall be given by any Ship, or other Vessel whatsoever, under the power and command of their party, or waged, Employed, or contracted with, by or in the behalfe of their party, or by any Forts, Garrisons, or Forces, within this Kingdom, in their power, to any ship, or ships, that shall Trade with any of His Majesties subiects, obeying this Cessation, or which shall come in, or go out of any the Cities, Townes, Harbours or Ports of this Kingdome, which shall obey this Cessation, with Armes, Ammunition, Merchandize, Commodity, or any other thing whatsoever during this Cessation. Provided that no ship, or ships, shall be admitted free Trade, by colour of this Article, but such as are warranted by the precedent Articles.

*Item.* It is Concluded and Accorded, that the Quarters in the Province of *Leinster* be as followeth. *viz.* That the County of *Dublin*, the County of the City of *Dublin*, the County of the Towne of *Droghedagh*, and the County of *Louth*, shall remain and be, during the Cessation, in the possession of His Majesties Protestant Subjects, and of such as adhere unto them respectively, saving and excepting unto the said Roman Catholique Subjects, now in Armes &c. and their party, all such Castles, Townes, Lands, Territories, and the Lands and hereditaments therein belonging, which upon the said fifteenth day of *September*, 1643, at the houre aforesaid are possessed in the said Counties, or any of them, by any of the said party. And it is further Concluded and accorded that as much of the County of *Meath*, as in the East and South side of the River of *Boyne*, from *Droghedagh* to *Trim*, and thence to the Lordship of *Moylagh*, and thence to *Moyglare*, and thence to *Dublin*, shall during the said Cessation

sation remain and be in the possession of His Majesties Protestant Subjects, and of such as adhere unto them respectively, saving and excepting to the said Roman Catholique Subjects now in Armes, and their party, all such Castles, Townes, Lands, and Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *September. 1643.* at houre aforesaid are possessed by any of the said Roman Catholique Subjects, now in Armes, &c. and of their party, within the said limits, and boundaries, and that the Residue of the said County of *Meath* shall remain in the hands and possession of the said Roman Catholique Subjects now in Armes, &c. and their party, except the Castles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *Sept. 1643.* at the houre aforesaid are possessed within the said last mentioned Quarters in the County of *Meath* by His Majesties Protestant Subjects, and such as adhere unto them, or by any of them respectively. And that so much of the County of *Kildare*, as is on this side of the *Liffy*, where *Naas* is situate, and on the other side of the *Liffy*, from *Dublin* westward into the County of *Kildare*, so far as the *Rye* water at *Kilcock*, and so far betwixt that and the *Liffy*, as shall be at the same distance from *Dublin* as the said *Rye* water is at *Kilcock*, on that side of the *Liffy*; shall during the said Cessation, remain and be in the hands and possessions of His Majesties Protestant Subjects and their adherents respectively, except such Castles, Townes, Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *September. 1643.* at the houre aforesaid are possessed within the said Quarters by the said Roman Catholique Subjects who are now in Armes, &c. and their party; and that the Residue of the said County of *Kildare*, shall remain in the hands of the said Roman Catholique Subjects now in Armes &c. and their party, except such Castles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *September 1643.* at the houre aforesaid are possessed by His Majesties Protestant Subjects and their adherents, respectively within the said last mentioned Quarters in the said County of *Kildare*. And that the severall Counties of *Wicklow*, west *Meath* *Kings County*, *Queenes County*, *Casherlagh*, *Kilkenny*, county of the City  
of

of *Kilkenny, Wexford, and Longford* shall during the said Cessation remaine in the hands of the said Roman Catholique Subjects now in Armes &c. and their Party, except such Castles, Towns, Lands, Territories, and the Lands & hereditaments thereunto belonging which upon the said fifteenth day of *September, 1643.* at the houre aforesaid, are possessed within the said County, by his Majesties Protestant Subiects, and their adherents respectively.

*Item,* It is concluded and accorded, that what Corne, hath been sown by any of His Majesties Army, or by any of His Protestant Subiects, or their adherents, or by any of them, within any of the Quarters allotted in the Province of *Leinster*, to the said other party, the same shall be enjoyed by the sowers and manurers paying for the same as they did agree, and in case they did not agree paying the fourth sheafe unto such garrisons within whose Quarters the same shall fall. And that in case any of the said Roman Catholique Subiects, now in armes, &c. or any of their party, have sown corn within any the Quarters allotted in the Province of *Leinster*, to the said other party, the same shall be enjoyed by the sowers and manurers, paying for the same as they did agree, and in case they did not agree paying the fourth sheafe unto such Garrisons, within whose Quarters the same shall fall. And it is likewise concluded & accorded, that those places which have bin protected by the Lords, Justices, or any Officer of His Majesties Army, do pay according to the agreement which was made, and if no agreement were made, to pay the fourth sheafe, to those Garrisons or persons who protected them, in whose soever Quarters they are, & this to continue for a rule, other then as to so many of those Garrisons, who granted such protection, and are since regained by the said party, or some of them, for whom the said *Donnogh Viscount Muskerry*, and the persons above named are Authorized as aforesaid. And that the Tenants of the Towne of *Ballinaghy* in the County of *Dublin* if they have not been protected shall pay according to agreement, and if no agreement made, then the fourth sheafe, and to continue their possession during this Cessation. And it is further concluded and accorded, that where His Majesty, or any of His Protestant subiects, or their adherents shall happen to have any Garrison, or Garrisons within the quarters set forth in the next precedent article, for the said o-  
ther



ther party, that such Garrison and Garrisons, shall have such competency of the Lands, aswell profitable, as unprofitable, now tearmed wast, as shall be found necessary for them by any indifferēt Commissioners, to be appoynted to that purpose.

*Item,* It is concluded and accorded, that the quarters in the Province of *Munster* be as followeth, *viz.* That the County of the City of *Corcke*, and so much of the County of *Corcke*, as is within the subsequent Garrisons, *viz.* From *Youghall* and *Mogeely*, thence to *Formoy*, thence to *Michellstowne*, thence to *Lisscarroll*, and so in a line from *Michellstowne*, and *Lisscarroll* northward, as farre as His Maiesties out Garrisons on that side do extend, and from *Lisscarroll* to *Mallow*, thence to *Corcke*, thence to *Carrig-croghan*, thence to *Rochfordstowne*, thence to *Bandonbridge*, thence to *Timmoleagie*, and thence for ward to the Sea, together with the said Garrisons, shall during the said Cessation, remaine, and be in the possession of His Maiestyes Protestant Subiects, and of such as adhere unto them: saving and excepting to the said Roman Catholique Subiects now in armes, &c. and their party all such Castles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which on the said fiftenth day of *September*, 1643. at the hour aforesaid are possessed in the said Counties, or any of them by any of the said Roman Catholique Subiects now in Armes, &c. and their party. And that the Residue of the said County of *Corcke*, shall likewise remaine to the said party last named, saving and excepting to His Maiesties Protestant subiects, and their adherents, all such Castles, Townes, Lands, Territoryes, and the Lands and hereditaments thereunto belonging, which on the said fiftenth day of *September* 1643. at the hour aforesaid, are possessed in the last mentioned quatters by them, or any of them. And that the County of *Tipperary*, the County of *Limericke*, the County of the City of *Limericke*, the County of *Kerry*, the County of *Waterford*, the County of the City of *Waterford*, and the County of *Clare*, shall during the said Cessation remaine and be in the possession of the said Roman Catholique subiects now in Armes, &c. and their party. Except *Knockmorne*, *Ardmore*, *Piltowne*, *Cappoquin*, *Ballinetrá*, *Stronally*, *Lismore*, *Balliduffe*, *Lisfinny*, and *Tallow*, all scituate in the County of *Waterford*, or as many of them as are possessed by His Majesty



Majesties Protestant Subjects, and their adherents, the said fifteenth day of *September*, 1643, at the houre aforesaid. And likewise except all such Castles, Townes, Lands, Territories, and Hereditaments therunto belonging as within the said Countyes respectively, on the said fifteenth day of *September*. 1643, at the houre aforesaid are possessed by any of His Majesties Protestant Subjects, or such as adhere unto that party respectively, in the said County of *Waterford*, and the rest of the last mentioned Countyes. And it is concluded and accorded, that the like rule for Corne sowne, and what shall be payed by places protected, and for the laying out waists for the respective Garrisons, shall be observed in the Province of *Munster*, as it is let downe for *Leinster*.

*Item.* It is concluded and accorded, that the quarters in the Province of *Vlster*; be as followeth: *viz.* That such Countyes, Baronies, Lands, Tenements, and hereditaments in the Province of *Vlster*, which the said fifteenth of *September*, 1643. at the houre aforesaid, are possessed by any of His Majesties Protestant Subjects, or any that adhere unto them, and all places protected by any Commander deriving Authority from His Majesty, shall during the said Cessation remaine entirely in the hands and in the possession of His Majesties Protestant Subjects, and such as adhere unto them, excepting such Castles, Lands, and hereditaments, as on the said fifteenth day of *September*, 1643. at the houre aforesaid, are possessed by the said Roman Catholique Subjects now in Armes, &c. or their party. And that all such Countyes, Baronies, Lands, Tenements and hereditaments, in the said Province, which on the said fifteenth of *September*, 1643. at the houre aforesaid, are possessed by the said Roman Catholique Subjects now in Armes, &c. and their party, shall remaine entirely during this Cessation in the hands and Possession of the said Roman Catholique Subjects now in Armes &c. and their party, saving and excepting therout all places protected by any Commander, deriving Authority from his Majesty, and likewise excepting therout all such Territories, Castles, Townes, Lands, Tenements, and hereditaments, which on the said fifteenth day of *September*, 1643. at the houre aforesaid are possessed by any of his Majesties Protestant Subjects, or such as adhere unto them. And it is concluded and accorded that the like rule for corne sowne, and what

what shall be payed for protected places, and for the laying downe of walls for the respective Garisons, shall be observed in the Province of *Vlster*, as is set downe for *Leinster*.

*Item*, It is concluded and accorded, that the quarters in the Province of *Connaght*, be as followeth, *viz.* That the County of *Galway*, *Roscomon*, *Slego*, and *Letrym*, in the Province of *Connaght*, and all such Castles, Lands, Tenements and hereditaments in the said province which the said fifteenth day of *September*, 1643. at the houre aforesaid are possessed by the said Roman Catholique Subjects, now in Armes &c. and their party, shall during the said Cessation remaine entirely in the possession of the said Roman Catholique Subjects, now in Armes and their party, excepting all such Territories, Castles, Lands, Tenements and hereditaments within the said severall Countyes which upon the said fifteenth of *September*, 1643. at the houre aforesaid are possessed by any of his Maiesties Forces, or by any of them, and that those who after taking protection from any of His Maiesties Forces, or any of that party or from any Governors, deriving Authority from his Maiesty there, have Ioynded themselves to the said Roman Catholique Subjects now in Armes, &c. and their party, shall pay no Contribution unto such who protected them. But in regard there may be a rule different touching persons that may be said to doe this, and consequently touching the Contributions payable by them; It is concluded and accorded that such disputes and questions if any shall arise, be determined by Commissioners indifferently chosen on each side, and it is concluded & accorded, that the like rule for sowers and manures of corne within the quarters of each other, shall be observed in the province of *Connaght*, as is set downe for *Liinster*.

*Item*. It is Concluded and accorded, and the said Marques of *Ormond*, for and in the Name of His Maiesty doth promise and undertake, that no interruption shall be given unto any of the said Roman Catholique Subjects now in Armes, &c. or their party, in any of the said Countyes, quarters, or places by the said precedent Articles unto them or any of them limited as aforesaid, during this Cessation; like as the said *Donnogh* Viscount *Muskery*, and the rest of the aboue named persons who are authorized as aforesaid do promise and undertake, that no Interruption shall be given unto any of  
His

His Maiesties Forces, Protestant Subjects, or such as adhere unto them, within any of the said Countyes, quarters or places, by the precedent Articles limited unto them as aforesaid, during the said Cessation.

*Item.* It is Concluded and accorded, that no Officer of the Army or Souldier of either side, shall be admitted without licence from the Commander in cheife of the Army on both sides, or of the Commander of the next Chiefe garrisons respectively to passe or repaire into any of the garrisons on either side, save that it be lawfull for either party to furnish any Garrison in their power during the Cessation, with Victualls, Cloath, Ammunition or other necessaries by licence as aforesaid, which is not to be denyed upon demand.

*Item.* It is Concluded and accorded, that if any Army or Forces in this Kingdome, raised by his Maiesties Authority or any part therof, or any other His Maiesties Subjects shall not yeeld obedience to the Articles of this Cessation, but shall publicquely stand in opposition therunto; that the said Roman Catholique Subjects now in Armes &c. and their party may prosecute such: and the said James Marques of Ormonde, doth promise and undertake that such who shall so stand in opposition, shall not be assisted, protected, or defended against the said Roman Catholique Subjects now in Armes, &c. or their party, by his Maiesty or any of His Forces, And yet nevertheless the same shall not be understood to be any breach of Cessation, as to other parts of the Kingdome, which shall conforme and yeeld therunto, And whereas the assistance of His Maiesties Forces is desired by the said Roman Catholique Subjects now in Armes, &c. against such as shall oppose the Articles of this Cessation, and will not yeeld obedience therunto, or interrupt the Trade and Traffique, albeit that it is not to be supposed that there will be any such, the said James Marques of Ormonde, doth further promise and undertake, that their said request shall be made knowne to His Maiesty, and upon signification of His Pleasure the same shall be obeyed

*Item.* It is concluded and accorded, that if in other cases it be pretended on either side, that the Cessation is violated, that yet no act of Hostility is immediately to follow, but first the party complaining is to acquaint the Lord Generall, Lieutenant Generall, and

other chief Commander of either side in that Province, in which the said Cessation is pretended to be violated therewith, and to allow fourteen daies after notice given, for reparation or satisfaction, and in case reparation or satisfaction be not given or tendred, then fourteen daies notice to be given before hostility begin.

*Item.* It is concluded and accorded, that all Prisoners and hostages of both sides in all parts of the Kingdome, excepting such of them as are indicted of any Capitall offence, shall be mutually released and set at liberty within seaven dayes after publication of the said Cessation. And the said Marques of *Ormonde*, doth farther promise and undertake; that such Prisoners who are indicted of any Capitall offence, shall be set at liberty upon Baile, untill His Majesties further pleasure be known therein. Provided neverthelesse that if any party of His Majesties Army in any other Province of the Kingdome, shall not within ten daies after Publication of these Articles, yeeld obedience thereunto; that the same shall be no breach of Cessation, but that His Majesty be first made acquainted with such Disobedience, and his direction expected therein: and that all other persons that doe reside with either party, and all Women and Children shall be permirted within seaven daies after publishing of this Cessation, or when they please, with their goods and Chattles, to depart to what place they please, with a safe conduct or convoy if they desire it.

*Item.* It is concluded and accorded, that the said Roman Catholique Subjects, now in Armes, &c. and their party, may at any time during the Cessation, send such Agents to His Majesty as they shall think fitt. And that the said Agents shall have safe conduct in writing from the chiefe Governor or Governors of this Kingdome for the time being upon demand.

*Item.* It is concluded and accorded, and the said Marques of *Ormonde*, doth promise and undertake for and in the name of His Majesty, that all and every of the precedent Articles, which have been agreed unto, and undertaken by the said Marques, for and in the behalfe of His Majesty, shall be faithfully, truly, and inviolably observed, fulfilled and kept. And the said Viscount *Muskerry*, Sir *Lucas Dillon* Knight, *Nicholas Plunket* Esquire, Sir *Robert Talbot* Baronet, *Sir Richard Barnewell*, *Thorlogh ô Neale*, *Geffry Browne*,



*Browne, Ever Mac-Gennis, and John Walsh*, Esquires, For and in the behalfe of the said Roman Catholique Subiects, now in armes, &c. and their party, doe promise and undertake, that all and every of the precedent Articles, which have agreed unto and undertaken by them, for and in the behalfe of their party, shall be faithfully, truly, and inviolably observed, fulfilled, and kept.

*Lastly*, It is concluded and accorded, that all possessions, and likewise all goods and chattles, that shall be found *in specie*, taken by either party, after the houre of twelve aforesaid, and before publication of this Cessation, shall be restored to the owners, and after publication all possession and goods that shall be taken, to be restored to the owners upon demand, or dammages for the same.

*In witnesse* whereof the said Marques to the said Articles remaining with the said Viscount *Muskery*, and the rest of the above named persons, hath put his hand and Seale. And the said Viscount *Muskery*, Sir *Lucas Dillon*, Knight. *Nicholas Plunket*, Esquire, Sir *Robert Talbot*, Baronet. Sir *Richard Barnewell*, Baronet. *Torlogh o Neale*, *Geffry Browne*, *Ever Mac-gennis*, and *John Walsh*, Esquires. To that part of the Articles remaining with the said Marques *Ormond*, have put their Hands and Seales, the day and yeare first above written.

*Muskery.*      *Lucas Dillon.*      *Nic. Plunket.*      *Rob. Talbot.*  
*Rich. Barnewell.*      *Torl. o Neale.*      *Geffry Browne.*  
*Ever Mac-Gennis.*      *John Walsh.*

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An instrument touching the manner of  
 payment of 30800. pound sterling  
 by severall Payments.



Hereas by an Instrument bearing date with these presents, we have in the behalfe, and by Authority from the Roman Catholiques of this Kingdome, freely given unto His Majesty the summe of Thirty thousand pounds sterling, wherein the times or manuer of payments, are not expressed. We doe therefore hereby agree, that the same shall be paid in manner following



sewing, viz. 5000. pounds within one month next after the date of these presents, the one half in money, and the other half in goods and Merchantable Beeves, not under seure, or above ten yeares old, at the rate of 30. pounds the score, at the City of *Dublin*: 5000. pounds more, within one month, next after the said first month, the one half in money, and the other half in Beeves as aforesaid, at the like rates, at the City of *Dublin* aforesaid, also within two months next after, 5000. pounds more, whereof one half of Beeves, as aforesaid, at the like rates, and the other half in money, One ether 5000. pounds, at or before the last of *February* next, and the summe of 10000. pounds being the last payment of the said Thirty thousand pounds, at or before the last day of *May* next which shall be in the yeare 1644. And We hereby further agree that 800. pounds more shall be paid to His Maiesties Use, to whom the Lords Iustices shall appoint at the Garrison of *Nass*, within two months next ensuing, the one half by one months end next after the date hereof, and the other half by the end of one month more, next after the first month, all other payments in money, save the Eight hundred pounds shall be paid at *Dublin*, and the rest of the Beeves, save the said first two payments, to be paid within the severall Provinces to His Maiesties use, to such persons as shall be appointed by His Maiesties Lords Iustices, or other Cheife Governour or Governors in this Kingdome, they first giving notice to Vs, or any one or more of Vs, of their pleasures therein. *In Witnesse* whereof, We have hereunto put our Hands and Seales the sixteenth day of *September* 1643.

*Muskery.*      *Lucas Dillon.*      *Nic. Plunket.*      *Rob. Talbot.*  
*R. Barnewell.*      *Ter. & Neale.*      *Geffry Browne.*  
*Ever Magennis*      *Io. Walsh.*



Hereas the Lord Marques  
 of *Ormond* hath demanded  
 the Opinions, as well of  
 the Members appoynted  
 from the Councell-Board  
 to assise his Lordship in  
 the present Treaty, as of  
 other Persons of Honour  
 and Command, that have since the beginning  
 thereof, repaired out of severall parts of this  
 Kingdome to his Lordship. They therefore se-  
 riously considering how much His Majesties Ar-  
 my here hath already suffered, through want of  
 reliefe out of England, though the same was of-  
 ten pressed and importuned by His most gracious  
 Majesty, who hath left nothing unattempted,  
 which might conduce, to their support and  
 maintenance; and unto what common misery  
 not only the Officer and Souldier, but others al-  
 so His Majesties good Subjects within this King-  
 dome are reduced; And further considering  
 how

how many of His Majesties principall Forts and places of strength, are at this present in great distresse, And the eminent danger the Kingdome islike to fall into, And finding no possibility of prosecuting this Warre without large supplies, whereof they can apprehend no hope nor possibility in due time, They for these causes doe conceive it necessary for His Majesties Honour, and service, that the said Lord Marquesse, assent to a Cessation of Armes for one whole Yeare, on the Articles and Conditions this day drawn up, and to be perfected, by virtue of His Majesties Commission, for the preservation of this Kingdome of Ireland, Witnesse our hands the fifteenth day of September. 1643.



*Clanricards and S<sup>t</sup> Albons, Roscomon,  
Richard Dungarvan, Edward Brabazon, Inchequin,  
Thomas Lucas, James Ware, Michaell Erule,  
Foulke Huncks, John Powlet, Maurice Eustace, Edward Povey,  
Iohn Gifford, Phillip Percivall, Richard Gibson,  
Henry Warren, Alanus Cooke Advocatus Regis,*

*F I N I S.*

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(161)

Colonell Maffes success at Tewkesbury.  
The Cavaliers surpris'd at Cambray;  
A new Commission of Array taken.  
The London Traine-bands advanced.

Numb. 21

21



**Mercurius Civicus.**  
**LONDON'S**  
**INTELLIGENCER:**

OR,

Truth impartially related from  
thence to the whole Kingdome,  
to prevent mis-information.

From Thursday October 12. to Thursday October 19. 1643.



His weekl bath produced many things conducing  
much to the good and welfare of the three King-  
domes, and to the rejoicing of the hearts of all true  
Protestants and honest patriots, who desire the  
setting of our Religion and Liberties. As first, the  
solemn League or Covenant appointed to be taken  
by the three Kingdomes of England, Scotland, and Ireland, was so-  
lemnely

seriously taken by the Lords of the Upper House of Parliament, on the last Lords day, in a very full appearance, which may serve to confute the calumnies of the Court-Mercury, and his ridiculous expressions concerning the small number of Lords which now make a House of Peeres (as he would make the world believe) but although he, and the rest of his fellow-malignants, are not worth the giving satisfaction unto (in things of this nature) but rather to be left to that perverseness and obstinacy of spirit which they are resolved to retain unto themselves, to their utter destruction, notwithstanding the many visible truths which do contradict them even to their faces: yet for more generall satisfaction and encouragement of all true zealous and honest patriots, I will here insert a briefe relation of the taking thereof, which was on this manner, viz.

On Sunday last being the 17 of this instant *October*, Doctor *Temple* an able and reverend Divine, and a member of the Assembly preached in the morning before the Lords in the Abbey at *Westminster*, and in his Sermon used many excellent exhortations and arguments to encourage them to the more cheerefull taking thereof. His Text was in *Nehem. 10. 29*. And after his sermon ended, the Lords assembled themselves together, and each of them then present, with much alacrity subscribed unto the said Covenant in the said order as they are hereafter mentioned, viz.

#### Earles.

1. *Pembroke.*
2. *Essex.*
3. *Warwicke.*
4. *Suffolke.*
5. *Salisbury.*
6. *Denbigh.*
7. *Bullinbrooke.*
8. *Stramford.*

#### Lords.

9. *Say and Seale.*
10. *Morand.*
11. *Gray of Warks.*
12. *Wharton.*
13. *Rechford.*

Besides which there were severall other Lords who were not then there, but had formerly declared themselves for the Covenant, namely, the Earles of *Northumberland*, (who came to the House on Tuesday last) *Lincolne*, *Nottingham*, *Rusland*, *Mulgrave*, and the Lord *Dacres*; also the Earle of *Manchester*, the Lord *Willoughby*, and the Lord *Roberts*, which are gone forth in the service of the Parliament.

The entering of so many Honourable Peeres of this Realme into so solempne a League and Covenant for reformation, and for extirpation of Popery and Prelacy out of this Kingdome, doth much amaze and amuse not onely our Malignants at *London*, but will also much terrifie the Court-Parasites and papistlicall Machiavilians at *Oxford*, who will even gnash their teeth, and grow their tongues for rage and malice, when they shall not onely heare of the generall taking thereof, as well by nobility as Commonalty, but also of the readinesse and willingnesse of the Scots to advance with a potent Army into *England*, to suppress their popish Army in the North, and of the great and large contributions which are daily raised in *London* to forward their coming over, so that their advance money (if it be not already) will in few daies be raised, by the well affected inhabitants of this City and parts adjacent, many of whom have subscribed severall considerable summes of money for that purpose. For the repayment whereof, not onely the publique faith of both Kingdomes is engaged, but also by an Ordinance which passed both Houses of Parliament, on Tuesday the 17 of this instant *October*, The Lords and Commons doe declare, that all such as have subscribed any summes of money for the said purpose, shall be secured by both Houses of Parliament, and shall have the profit of the Coales which shall be digged out of the Lands of any Malignants or Delinquents inhabiting *Newcastle, Sunderland*, or the members of either of them, for three yeeres after the reducing of the said Towne unto the obedience of the King and Parliament; which we have great expectation will be soone effected upon the coming over of the Scots. As also, for that it hath pleased God to give our Army severall successes over the popish Army in the North; as namely, that neere *Horn-Castle* in *Lincolnshire*, whereas it appears by a Letter sent from the Earle of *Manchester*; though the enemy had about 8000 men in the Field, and 95 Colours, and not 4000 of the Parliaments to oppose them, yet in one quarter of an heure the enemies Dragoones, whereof there were 21 Companies, were routed, the rest forced to flie, 300 of them slaine, 800 men taken prisoners, besides about 30 Colours taken, with much Armes and Carriages, most of their Dragoones were either slaine, taken, or drowned in the Fens as they fled, our men continuing the pursuit till night. All this was done with very little losse on our side.

Upon the same day also, namely, Wednesday, *Octob. 21.* The Lord Fairfax sent out two bodies of Foot under the command of Colonell *Rainbow*, Captaine of the Lyon, and Colonell *Lambert*, all under the command of Sir *John Meldrum*, who fell upon the enemies Quarters, and repulsed the Earle of *Newcastle*'s foot Forces from their siege at *Hull*, driving them from their outworks and Trenches; where they lost nine great Pieces of Ordinance, whereof one of them being their greatest Cannon, shooting Bullets of 36 pound weight then killed 8 men on the place, tooke 110 men prisoners, with much Ammunition, and hath since turned the said Cannons against the enemy who is now fled to *Beverley*, as by a Letter from the Lord Fairfax, to the Earle of *Essex*, and another from a private friend yesterday published in print more particularly appeareth.

On Monday, *Octob. 16.* The French Ambassadour extraordinary, *Monsieur de Harcourt*, set forth from *Somerset-hous* towards *Oxford*, where he is much expected, and will no question be Honourably entertained by His Majesty, and the rest of his Court; so that ere long the effect of his Embassie from the Queens-Regent will be publicly apparent.

On the same day it was also advertised from *Gloucestershire*, That the truly valiant and magnanimous Commander, Colonell *Masse*, having intelligence that about a Regiment of the Kings Forces (as is reported) under the command of Colonell *Vauser*, were come to *Teuksbury*, and beginning to fortifie themselves there, (intending to make that Towne a Winter-garrison) whereupon, he being willing to be rid of such unfriendly and unruly neighbours, drew forth a considerable party of Horse and Foot from *Gloucester*, and marched towards *Teuksbury*, where he fell upon the enemy, slew about 300 of them, tooke many prisoners, and forced the rest to flie, some of whom were in their hasty flight drowned in the River *Severn*; he also tooke many of their Horses, and Armes, most of their Pick-axes, Spades, and other instrumens wherewithall they were raising their Trenches, and having demolished



lished their Workes, returned againe to *Glocester*, till he shall have the like occasion to fall upon the enemy. The Parliament, according to the desire of the said Colone *Masse*, expressed in a Letter lately read in the House of Commons, wherein he declared, That he had intelligence of severall great parties to come from *Oxford* to garrison in *Malmesbury*, and other parts neere *Glocester*, have resolved to send him a farther supply of men, and other provisions, upon the coming of which Forces to him, he doubts not but he shall soone free those parts from being annoyed by the enemy, and interrupt them from making any Garrison in those parts.

We had then also certaine information of another defeat given to the Cavaliers at *Camden* in another part of the said County of *Glocester*, which was related to be thus: On Thursday night last, about 300 of the Kings Horse came from *Oxford* into that Towne, whereof the Parliaments souldiers in *Warwicke* Castle, having intelligence, came in the midst of the night into that Towne, surprised most of them in their beds, and carried them away prisoners with them to *Warwicke* Castle, together with all their Horses. There were about 25 of them that for some space stood stoutly to oppose our Forces, but were soone quelled by the Warcestrians, and some of them killed, and the rest were also carried prisoners to *Warwicke* Castle. Let not *Aulicus* jest too much of recruitings, and uniting of disjoyned Forces, many such surprisals as these will bring the Army of Cavaliers, either in the North, or at *Oxford*, to be past hopes of recruitment, and then what becomes of *Aulicus*? alas poore *Aulicus*.

But for that the affaires of the City of *London* are the maine things which are expected to be imparted in this our Intelligence, it will not be amisse to give you notice, That on Monday last, an Act was made by the Common-councell of the City of *London*, for the better ordering



ordering and establishing of the Watches in the severall parts and Precincts of the said City; Therein appointing the number of men which shall watch in every Ward, and the times of their beginning and continuance to watch, namely, That the watches from *Michaelmas* to our *Lady-day*, shall begin at the latest before nine of the Clock in the night, and continue untill at least six in the morning: and from our *Lady-day* till *Michaelmas* shall begin at the latest before ten of the Clock at night, and continue untill at least foure of the Clock in the morning, The time of this manner of watching to begin from henceforth. Also that two or more honest and able men shall be appointed in every ward as supervisors to take care that the said watches be duly kept, and to take notice of such of the Inhabitants as shall absent themselves from watching in their place, that so they may be proceeded against according to Law.

On Munday, the 16 of *October*. Both Houses of Parliament passed an Ordinance to this effect; That whereas there have divers Ordinances passed for the raising and bringing in monies for supply, and support of the great affaires of the Kingdome, which by the neglect and unwillingnesse of such who are intrusted with the raising, collecting and bringing in of the said monies, to use such means as by the said Ordinances are appointed, great and considerable sums of money are yet in arreare and not brought in: It is therefore ordered, That the Committees of Lords and Commons for advance of monies, shall have power to use all such means as they shall thinke fit, by distresse or imprisonment according to the said severall and respective Ordinances, to bring in all the said Monies with convenient speed.

On Tuesday *October* 17. A Declaration from the Committee for the *Militia*, sitting at *Worcester House* was published in severall places about *London*, by beate of the Drum requiring all Souldiers of the severall Trained Bands of *London*, which are appointed to goe forth in this expedition towards *Redding*, to repaire to the severall places appointed for their Randevous compleatly armed, and fit for service by seven of the Clock, there to receive further command from the Earle of *Essex* his Excellency,

or

or other Officers under him; and that if any man should faile to march away at the houre of eight of the Clock, he should forfeit five Shillings, and if they should not appeare at nine of the Clock, ten Shillings: Also that if they should not appeare by Twelve of the Clock in *St. James Fields* to march as they should be directed, Then their Shops to be shut up, and they deprived of Trade, and liable to the expulsion out of the lines of Communication. And the said Committee doe further declare, That it is ordered, That every Parish from whence the Regiment is drawne, shall speedily prepare a large Table to be fixed, within the respective Churches wherein shall be inscribed the Names of all such Souldiers, that shall voluntarily in person expresse their alacrity, and courage in so commendable a service, as a Testimony of their good affections and a perpetuall memoriall to the honour of them and their Posterity.

It was this weeke advertised from *Westchester*, That the *Irish* Rebels doe dayly come over thither in great multitudes, and that their number have of late very much increased, especially since the late Cessation agreed upon betweene the *Irish* rebells, by colour of a Commission from the Kings Majesty; so that, that City is much oppressed by the insolencies daily committed there.

On Wednesday *October 18*. All Souldiers both Horse and Foote and Dragoones, under the command of his Excellency the Earle of *Essex*, were summoned by sound of the Trumpet in severall places of the City, to repaire immediately to their Colours upon paine of death, for that it is conceived they will shortly advance towards *Redding* for the expulsion of the Cavaliers from thence. For that the seven Regiments of Trained-bands and Auxiliaries which were appointed by an Ordinance of Parliament of the 9<sup>th</sup> of *October* to goe out of *London*, *Southwark* and *Westminster*, are now also upon their advance towards *Redding*, and are to joyne with the Army of his Excellency, for the more speedy regaining of that Towne. Most of the Trained-Bands expressing great willingnesse  
in

in a cause which so much concernes the security and safety of the whole City, and Parliament; which would otherwise be much infested by continuall Alarms, should the Cavaliers keepe possession of that Towne this Winter.

On the same day also, an Order passed both Houses of Parliament for the prevention of the coming of Intelligence from *Oxford* to *London*; wherein is declared: That whatsoever persons shall come either by Land or Water from *Oxford* or any other part of the Kings Army into any part of the Army under the Earle of *Essex*, or unto *London*, or to any of the Courts of Guard belonging to the Parliament, without particular warrant from both Houses of Parliament, or from the Lord Generall, shall be taken as Espies, or Intelligencers, and be proceeded against according to the rules and Lawes of War.

The Popes Bull, the Articles of Cessation betweene the Rebels in *Ireland* and the Protestants, and His Majesties Proclamation thereupon were all read at a Conference betweene both Houses of Parliament in the Painted Chamber on Wednesday last, and will shortly be all published in print, with a Declaration of both Houses for generall satisfaction.

The last Weeke the Carrier of *Norwich* being rob'd as he was going from *London* towards that City, and thereupon forced to returne backe, among his Carriages there was found a Commission of Array, under the great Seale of *England*, derived to severall Malignants in *Norwich*, which being brought to the Parliament, they thereupon sent unto their Committee to *Norwich*, who according to their desire secured severall persons nominated in that Commission.

*Printed by Order.*

London, Printed for Thomas Bates, and I. W. J. 1643.



*[The page contains faint, illegible text.]*



22

A True and Exact  
**RELATION**  
O F

*The great Victories obtained by the*  
Earl of Manchester, and the Lord Fairfax;  
A G A I N S T  
The Earl of Newcastle's Army in the North.

As it appears by a Letter of Sir *William Widdring-*  
*ton*, sent to the Earl of *Newcastle*, which Letter  
was Intercepted by the Parliaments Ar-  
my, and sent to the House of Commons.

Together with two Letters concerning the  
said V I C T O R I E S :

The one from the Right Honorable, the *Lo. Fairfax*;  
The other from Sir *John Meldrum*, to the Honora-  
ble, Sir *William Lenthall* Esquire, Speaker of the  
House of Commons.

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O R d e r e d by the Commons in Parliament, That this Re-  
lation and Letters forthwith printed and published :  
*H: Eljnge, Cler. Parl. D. Com.*

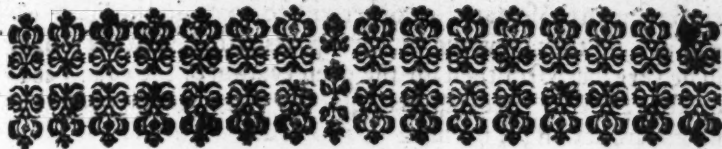
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Printed for *Edward Husbands*, October 19. 1643.

# RELATION



Printed for J. B. Williams, 17, John St. 1862.



To his Excellency,  
*The Lord Marquisse of Newcastle,*  
 most humbly present these:

*May it please your Excellency;*



Thought fit to give your Lordship an accompt of our business yesterday, how bad soever, as speedily as I could; We had but three divisions charged; two divisions being of Sir *William Savills*, the third of my Lords, *Ethings*, and Sir *John Henderson* joyned, being Eight Troops; the third division being of the left wing, but the Enemy to disorder, but *Savills* Regiment totally running disordered, and so put to rout our whole Army, we have in a manner totally lost our Foot and Dragoons that were there, being neer 800 horse, extremely disperced, but no great number cut off; Sir *John Henderson* intends to assigne them quarters betwixt *Gainsborough* and *Newark*, some on *Lincolnshire* side, and some on *Nottingham* side, for the better calling of the Troops together; but of the strength of which, we cannot yet give your Lordship any certain accompt; but you shall not fail to hear daily of our strength; All Officers having order to return a daily accompt of their numbers; I have writen to *Hastings* for his and the *Belvoier* Troops, which he hath now called to him, but with little expectation of any assistance from him; Sir *John Henderson* hath writen to Sir *Edward Nicolas*, and Generall *Reven*, and I have writen to my Lord *Fermine*, to let them know, that without the King be pleased to send a considerable number of Horse in *Huntingtonshire*, to divert their

(4)

their staying in those parts, or otherwise to come in the Reare of them, in case they continue in these parts; that your Lordship will be very much straitned for the preservation of the county and Yorkshire, if your Lordship shall quit the siege at Hull upon this unfortunate action; I presume your Lordship will think it fit to fortifie the Church, and some part of Beverley, that so a considerable Garrison may be left as neer them as may be; Their Horse are very good, and extraordinarily armed, and may be reported to be betwixt fifty and sixty Troops, being very strong; I do not know the number of their Foot, but we beleve them to be about Fifteen hundred, or betwixt that and Two thousand; Their Foot was not come up to their Horse, and the ground they had chosen would not admit of above three divisions of Horse to charge at once; they are for the present at liberty to dispose of their Forces what way they please, either to Hull or Derby; I can but submit it to your Lordships consideration, and remain

Pon Corne, Octob.  
12. 1643.

Your Lordships most humble servant,  
W: WITHRINTON.

## POSTSCRIPT.

Since I writ this, there are divers Foot and Dragoons come in, so that I hope the losse is not so great as I expected, and I hope not many of the Horse lost, though not many of them come together as yet; if you be straitned for Arms, sir John Fitzherbert hath six or seven hundred Musquets at Bozover castle.

Sir Ingram Hapton certainly is slain, and Captain Abraham Marcham, and sir George Bowes, and Lieutenant Godfrey, Lieutenant Colonell Ardes, Colonell Saint George, Captain Vernar, and divers other Captains and Officers either taken or slain.

He that commanded that division that routed Savills first division (being conceived to be Cromwell) is certainly slain, and one or two Officers more, Master Portington is shot through the Arm, and Master Wheeler through the thigh.

For

(5)  
For my Honorable friend William Lenthall Esq; Speaker  
of the Commons House of Parliament.

SIR,

THOUGH it were long ere we received any assistance at Hull, yet when any came, I hope it shall appear we neglected little time in making use of it, an Accompt whereof I now desire by your meanes to present unto the House. *October 3*, we had a supply, from the Earl of *Manchester* 400. and from Sir *William Constable* (though himselfe be not yet here) about 250. men; the ninth of October the Enemy assaulted one of our workes, but was repulst with the losse of eleven or twelve men, and six or seven Officers, some taken by my men, some carried off by their own mer, as some of theirs confesse, and some few Prisoners taken. Yesterday being the eleventh of this instant, I drew my Auxilliary Forces and my other men with some seamen into two Bodiee, commanded in cheife by sir *John Meldrum*, and made a sallie upon the Enemy in his Trenches on the west side of the Towne, two severall wayes at once, having placed three Troops of Horse, to keep off the Enemies Horse (which were quickly drawn into a Body) from annoying my Foot: The service began about Nine in the morning, it was not long ere my men had beaten them out of one of their workes, and assaulted them in another; nor long after that, ere my men falling into some disorder, were forced to a retreat, and the Enemy got possession of their workes againe, which fil'd our men with much discouragement, and all of us with feare of the success of the day. But it pleased God, by the gallant courage and activity of sir *John Meldrum*, and the spirit, and vallors of my Commanders and Officers, my men were quickly rallied, and in a short time recovered all their workes on that side, and put the enemy to flight; there we purchased one of their forraigne brazen staves, one of their great Demy Cannons, which now through Gods mercy hath proved a staffe of Reed to them, that peece we speedily made a shift to draw away out of danger of their recovery, till we had more leisure, towards night, what time we fetcht her within the walls: We tooke besides, one demy culvering, one sacre, three drakes, and one case of small shortpeecees all brasce, one carriage with great bullet, and about an hundred Armes: After some two houres intermission



(4)

their staying in those parts, or otherwise to come in the Reare of them, in case they continue in these parts; that your Lordship will be very much straitned for the preservation of the county and Yorkshire; if your Lordship shall quit the siege at Hull upon this unfortunate action; I presume your Lordship will think it fit to fortifie the Church, and some part of Beverley, that so a considerable Garrison may be left as neer them as may be; Their Horse are very good, and extraordinarily armed, and may be reported to be betwixt fifty and sixty Troops, being very strong; I do not know the number of their Foot, but we beleeeve them to be about fifteen hundred, or betwixt that and Two thousand; Their Foot was not come up to their Horse, and the ground they had chosen would not admit of above three divisions of Horse to charge at once; they are for the present at liberty to dispose of their Forces what way they please, either to Hull or Derby; I can but submit it to your Lordships consideration, and remain

*Pon Corne, O<sup>o</sup>ob.*  
12. 1643.

*Your Lordships most humble servant,*  
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*Sir Ingram Hopton* certainly is slain, and *Captain Abraham Marcham*, and *sir George Bowes*, and *Lieutenant Godfrey*, *Lieutenant Colonell Arès*, *Colonell Saint George*, *Captain Vernar*, and divers other Captains and Officers either taken or slain.

He that commanded that division that routed *Savills* first division (being conceived to be *Fromwell*) is certainly slain, and one or two Officers more, *Master Portington* is shot through the Arm, and *Master Wheeler* through the thigh.

For

For my Honorable friend William Lenthall Esq; Speaker  
of the Commons House of Parliament.

SIR,

THOUGH it were long ere we received any assistance at Hull, yet when any came, I hope it shall appear we neglected little time in making use of it, an Accompt whereof I now desire by your meanes to present unto the House. *October 9*, we had a supply, from the Earl of *Manchester* 400. and from Sir *William Constable* (though himselfe be not yett here) about 250. men; the ninth of October the Enemy assaulted one of our workes, but was repulsed with the losse of eleven or twelve men, and six or seven Officers, some taken by my men, some carried off by their own mer, as some of theirs confesse, and some few Prisoners taken. Yesterday being the eleventh of this instant, I drew my Auxilliary Forces and my other men with some seamen into two Bodies, commanded in cheife by sir *John Meldrum*, and made a sallie upon the Enemy in his Trenches on the west side of the Towne, two severall wayes at once, having placed three Troops of Horse, to keep off the Enemies Horse (which were quickly drawn into a Body) from annoying my Foot: The service begun about Nine in the morning, it was not long ere my men had beaten them out of one of their workes, and assaulted them in another; nor long after that, ere my men falling into some disorder, were forced to a retreat, and the Enemy got possession of their workes againe, which fill'd our men with much discouragement, and all of us with feare of the success of the day. But it pleased God, by the gallant courage and activity of sir *John Meldrum*, and the spirit, and vallors of my Commanders and Officers, my men were quickly rallied, and in a short time recovered all their workes on that side, and put the enemy to flight; there we purchased one of their forraigne brazen staves, one of their great Demy Cannons, which now through Gods mercy hath proved a staffe of Reed to them, that peece we speedily made a shift to draw away out of danger of their recovery, till we had more leisure, towards night, what time we fetcht her within the walls: We tooke besides, one demy culvering, one sacre, three drakes, and one case of small shortpeecees all brasce, one carriage with great buller, and about an hundred Armes: After some two houres intermission

the enemy had drawne together a considerable Body of fresh reserves, both horse and foot, and with those assaulted our weary men, with great fury, but it pleased God, infinitely to manifest strength in weaknesse, to supply us with new spirits, and after a skirmish of some two houres hot service, to drive the enemy cleer of the field, the last night they gave some of my outguards a strong alarme; but what we then imagined is come to passe, we finde this morning they then drew off the rest of their Ordnance, from their other workes, and have in some measure raised their seige, at least from so close a seige, though I heare and beleive they intend to keepe some workes at a further distance, onely some few are left as we conceive to face us a while in one weeke, while they get their carriages cleer, and in all this service, we do not finde that we lost above sixteene men: And thus through the goodnesse of God this snare is thus farr broken, and we are thus farr escaped, and we may truly say, it is the Lords doing, and marvellous in our eyes; and to him we desire the glory should be ascribed: We are confident the enemy will yet keepe a Garrison at Beverly this winter, and so though we have obtained some elbow roome for our selves, and our Cattell; yet we expect affronts and what mischiefs they can do us at that distance, howsoever now that this Port for the benefit of the County and Kingdome is thus farr secured, to the end we may not here sleepe unprofitable, but take all opportunities to advance the publique Cause, my desire is you would earnestly move the House, they would now if ever, contrive some way to supply us with moneys whereof we are exceeding short, for the payment of my willing Officers, and Souldiers, who would gladly, now they seeme to feele the mercy comming be putting on to help it forwards, then which nothing is more desired, nor shalbe more earnestly endeavored by

Kingston *super*  
Hull. Oct. 12. 1643.

Your affectionate friend and servant,

F. F. FAIRFAX.

For my Honorable friend, William Lenthall Esq; Speaker  
of the Commons House of Parliament.

S I R,

I Shal not weary you much with the Relation of some happie  
successes, God hath blessed us withall since my arrivall at Hull,  
knowing

knowing that many pens will be set a work, whereby neither the truth, in the narration, nor the favour and mercy of God, can be revealed. Upon Munday being the ninth of this instant, the Regiments about break of day, did with a great deal of courage, being commanded by *Denton Strickland*, and one *Little* a Countreyman of mine, who commanded in chief, fell upon one of our out-works, called the Raged Jetty, a place of great importance for the safe riding of our shipping before the town: but by the resolution of two English Commanders, and a countrey man of mine, chosen german to sir *William Cunningham*, and the courage of the Cunners and souldiers, they were (upon view of a hundred musqueteres which followed me from the mount) beaten out of the work, driven to a most shamefull retireit, leaving the bodies of their Commanders dead upon the place: many of their souldiers killed and wounded, Whereupon upon the 9. of October my Lord Generall did call a counsell of war, where it was resolved for us to issue forth, and to beat them forth of their next works approaching to ours: the order was to fall out in two distinct bodies of 500. Musqueteres apiece commanded (under my charge) by two Colonels *Lambert* and *Rainsborow*, who with Major *Forbesse* and Major *Wren*, carried themselves very bravely, marching along the enemies line of approach, on every side, the enemy abandoning one work after another, untill we made our selves Masters of their Ordnance. But as the sun (in the greatest brightnesse) is subject to Eclips, so it fell out that the forwardnesse, and violence of our souldiers, was abated by a hundred pikes of the enemy, who charging the Van of our foot, scattered and in disorder did drive us backward again, regained their Ordnance, and enforced us all to a shamefull retreat, the Commanders and my self not being able to stop any one man (if the kingdome had been at the stake) In this retreat Colonell *Rainsborough* is either taken prisoner, or killed dead and fallen into some ditch, but cannot be found, his mans dead body is found: upon my Lord Generalls order to shut the gates, and the sence of their own carriage, a body of foot was again drawn up which falling again, with as much animositie and heate as formerly they had retyred, did drive them again out of their works, recovered all the Ordnance lost, and gained a Half cannon and a Demy culverin of brasse, which we had not possessed in the first charge; upon this change of the Scene of affaires



fares, the Lord Marques, Lieutenant Generall King brought down the whole army from the headquarter, wherewith the 2 last pieces turned upon the body of their army, they were all forced to a wretched retreat, and to stand at a distance, untill we sighted their whole line of approach, we brought off nine pieces of Ordinance, one demy cannon called one of the Queens Gods, a demy Culvering of brasse, two Sacars, and four or five drakes safely within our quarters. After they perceived that they had lost the two brasse pieces (which they did imagine we were not able to draw off) their whole body of foot with fourty Colours, drawes themselves within Pistoll shot to the Raged Jetty (where there great was) being resolved to fall upon it that night, but by the Order, the Order they perceived was taken to keep two hundred Musqueteres without the Jetty, which could not have been done, if they had had Ordinance, and putting so many resolved men within the Jetty, they took themselves to their heels about midnight and retired to their Head quarter, my Lord Newcastle and Lievtenant Generall Kirg were beholders of the second part of this act, and as is reported, King is wounded in two severall places, our Ordinance hath done them a great deal of mischief: and if we had had a fresh body of foot, they had been put to a great straight. In their retiring their other God stuck in the dirt, untill all the Countrey people were called to draw her off. Amongst the captains (who deserved all well) Micklewhaite, Persons, Bethel, and Hardstasse: For the Horse. Captain Clayton, the bearer hereof, having a generall love of all the Souldiers, did very good service, Capt. Salmond, Capt. Sibbalds, and Capt. Crooker for the foot, did carry themselves very valiantly. I had a blow on the side by a slug of curved Iron shot from the great piece, but thanks be to God, am not the worse, I beleve her Sacred Majestie if she had known where the shot should have lighted, would have checked the Gunner for not charging full home: Whilst we were in service in Yorkshire we heard the noise of the encounter in Lincolnshire, whereunto God hath pleased to give a happy issue, whereby you may perceive that God is upon the stage, and that Dragon must down. Since the beginning of my letter we understand that Colomell Ripstonborough is safe: I desire that you will continue your accustomed favour towards

your affectionate friend and servant:

From Hull Oct. 14. 1643.

IO. MILDEN.

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23

## ORDINANCE

*England* OF THE  
LORDS and COMMONS  
Assembled in Parliament.

DECLARING

The causes, wherefore after the refusal of many Remonstrances, Declarations, and Treaties, had and sent by the Kingdome of Scotland, unto His Majesty, for the more speedy ending of these unhappy differences, and finding the willingesse of our brethren the Scots to stand up with them in the defence of the Protestant Religion, our Lawes and Liberties against the desperate designs of popish and other ill affected persons, who seek the ruine of both Kingdomes.

They now doe Declare, That whosoever shall contribute toward the advancement of the said Army of Scots, shall be secured by the Publique faith of both Kingdomes.

Ordered by the Lords and Commons assembled in Parliament that this Ordinance shall be forthwith printed and published.

LONDON.

Printed for Iohn Wright in the Old Bailey.

October 22. 1643.



Die Luna 16. Octob. 1643.

An Ordinance of the Lords and Commons Assembled in Parliament, for the re-  
payment of all such sums of money as are, or shall be lent  
by any person or persons for the speedy bringing of our  
Brethren of Scotland into this Realme, for our  
Assistance in this present War.



The Lords and Commons assembled in  
Parliament, taking into their serious con-  
sideration, the Treacherous, and bloody  
Plots, Conspiracies, Attempts, and  
practices of the Enemies of God, against  
the true Religion, and professors thereof,  
in all places, especially in the Kingdomes of England, Scot-  
land, and Ireland, ever since the Reformation of Religion,  
and how much their rage, power and presumption are in-  
creased, and at this time increased, and exercised; Whereof  
the deplorable estate of the Church and Kingdom of Ire-  
land, the distressed estate of this Church and Kingdom,  
the dangerous estate of the Church and Kingdom of Scot-  
land, are present, and publique testimonies. And finding that  
their Supplications, Remonstrances, Protestations, and  
treaties, have nothing at all prevailed: But that the aforesaid  
party doth still endeavour the destruction of our Religion,  
Laws, and Liberties, by force, and open violence: And  
finding

finding the same popish, and Jesuited counsells, and practises, which have brought the two Kingdomes of England, and Ireland, into the lamentable condition under which they now groane, to have in the intentions of the Authors and Contributors of them extended likewise unto the Kingdom of Scotland; In this common distraction and danger of all the three Kingdomes, as an effectual means for their preservation. They have thought it necessary that all the well affected to the true Protestant Religion, and just Liberties of the Subjects, in the three Kingdomes, should enter into a nearer union and association for the mutual defence of each other; And in pursuance thereof a solemn league and covenant for Reformation and Defence of Religion, the honour and happinesse of the King, and the peace and safety of the three Kingdomes hath been agreed upon by the two Kingdomes of England and Scotland; which by the members of both Houses of the Parliament of England, the Members of the assembly of Divines, and the Commissioners of the assembly of the Church of Scotland hath been already taken, subscribed, signed, and taken in the Cities of London, and Westminster, the Kingdom of Scotland, and all other parts of this Kingdome, and in the Kingdom of Ireland; And whereas each person who hath taken, or shall take the said Covenant, is bound according to his place and calling, in this common cause of Religion, Liberty, and peace of the Kingdomes, to assist and defend all those that enter into the same, in the executing and pursuing thereof; And that it cannot be expected that the contributors and authors of our present troubles, will thereby be any whit moved to desist from their wicked enterprises; And that their obstinate malice will be the more increased; Therefore for the better settling thereof, and the preventing of a civil war; There are likewise certaine Articles agreed upon these



two Houses of Parliament, and the Kingdome of Scotland, whereby, amongst other things, the Brethren of the Kingdome of Scotland for our assistance in this present war are speedily to send an Army of one and twenty thousand Horse and foote, and a traine of Artillery suitable into this Kingdome: And whereas the charge of lebying, Arming and bringing those Forces together furnished, as likewise the sitting the traine of Artillery will necessarily require great sums of money, which our Brethren of Scotland by reason of the many charges that have laine upon them of late by their Irish Army, and late warres, are not able for the present to raise within that Kingdome; And so much the rather, by reason that the Brethrens assistance is not yet paid unto them; we are by these Articles presently to pay unto them the summe of one hundred thousand pounds by way of advance, to wards the monthly payements to be made to their Army; after such time as they shall make their first entrance into this Kingdome; And by those Articles our Brethren of Scotland, to manifest their willingness to their utmost ability to be helpfull to this Kingdome in this common cause, have agreed to give the publique Faith of the Kingdome of Scotland to be jointly made use of, with the publique Faith of the Kingdome of England for the present raising up of two hundred thousand pounds sterling in the Kingdome of England, or else where, for the speedy providing the said 100000 sterling as aforesaid; As also a considerable summe for the satisfying in good proportion, the arrears of the Scottish Army in the said Kingdoms and Kingdoms, and in the said Kingdoms.

great advantages that by delay of their coming, will be lost, and the dangers that thereupon are likely to ensue, not being otherwise enabled in the speedy raising the said sums, as the Urgency of the occasion requires; They have made a Committee to procure by loan, or otherwise, the said sums of money; And whereas diverse well affected persons have lent and subscribed to lend, diverse sums of money for that purpose, and as they believe, diverse others well affected to our Religion, and the Liberties of the Subject, will doe the like; Now for the security of such persons and provision for the repayment of such sums, The Lords and Commons now assembled in Parliament, doe hereby Ordaine, Order, and Declare, That the severall sums of money so lent, and to be lent as aforesaid, shall together with the consideration of eight pound per cent. for the time of forbearance, be repaid unto the persons that shall lend the same; for performance whereof, they doe hereby engage the publique Faith of this Kingdome, being confident that our Brethren of Scotland according to the agreement in the said Articles mentioned, will in like manner joyntly engage the publique Faith of that Kingdome; And for the further encouragement of such persons to do so, he lent, or shall hereafter lend any sums of money to the uses aforesaid; The Lords and Commons doe further Ordaine, Order, and Declare, That the thirty thousand pounds heretofore Ordained and appointed by an Ordinance of the Lords and Commons towards the payment of the arreates of the Scottish Army in Ireland, shall be paid unto the persons so lending; And so likewise Ordaine, Order, and Declare, That forty thousand pounds more, over & besides the said thirty thousand pounds out of the Rents, Issues, and profits that shall be first received upon the Ordinance, or Ordinances of sequestration of the estates of Malcontents throughout the Realme of England, shall be

paid unto the persons that have and shall lend the said  
sums of Money; provided alwayes, that this Ordinance  
shall not in any sort be prejudicial to any former assign-  
ments, or assignments of Money, to be paid to any other  
uses upon the said Ordinance, or Ordinances of Seque-  
strations.

And whereas by the blessing of God it may be expected,  
that upon the coming in of our Brethren of Scotland, the  
Townes of Newcastle, Sunderland, and the members will  
be reduced to the obedience of the King and Parliament,  
they being credibly informed, that great quantities of coales  
belonging to Delinquents, and others, within the Ordi-  
nance of Sequestration, are already digged, and fit for  
sale; They doe hereby Ordaine, Order and Declare, That  
such Coales, as likewise the profits that shall hereafter  
be made of any Conle-pits, belonging to such persons, shall  
be and remaine, and shall be disposed of for the repayment  
of the persons that shall lend such Sums of Money; And  
they doe further Ordaine, Order, and Declare, that upon  
the Coales of all other person and persons within the said  
Townes of Newcastle, Sunderland and the members, two  
shillings six pence shall be paid out of every chaldron of  
Coales that shall be carried by Sea to any parts of this  
Realme; And thirteen shillings and four pence upon every  
chaldron that shall be transported to any parts beyond  
the Seas; The said rates to continue for and during the  
space of three years from the time that the said Townes  
shall be reduced to such Obedience; And to the intent, that  
the profits aforesaid arising upon Coales, may be applied  
to the purposes aforesaid, the said Trade of Coales shall  
during the time aforesaid be wholly under the Order, regula-  
tion, and surbeigh of the Committee of Parliament, and  
City of London already appointed for raising of the said  
loanes and sums of Money; And whereas no time of day

ney are by the true intent of the said Articles to be paid  
 towarde the maintenance of the Scottish army, for  
 whose space all their moneths after their coming  
 into this Realme, other then as is aforesaid, to be by during  
 that time, great sums of Money may be expended out of  
 the estates of Papists, Delinquents, and others within the  
 Ordinance of Sequestration. It is further Ordered, Or-  
 dained and Declared, That the Ments, Issues and Profits  
 of such estates during that time shall likewise be employed  
 for and towards the repayment of the sums of Money lent,  
 and to be lent as aforesaid; And for that purpose shall be  
 wholly during the time aforesaid, under the Order, regula-  
 tion and surbeigh of the said Committee of the Parliament  
 and City, and of such persons as shall be appointed to Or-  
 der the Sequestrations in those parts. And in case any  
 sum of Money shall be borrowed in the parts beyond the  
 Seas, upon the joint publique Faith of both the King-  
 domes; The said loanes and sums of Money, shall, out of  
 the same, be repaid unto the persons that shall lend the  
 same; And it is further Ordered, Ordained and Declared,  
 That the said sum of two hundred thousand pounds, to be  
 lent as aforesaid, shall be divided into three equal and  
 even payments, each payment amounting to sixty six thou-  
 sand six hundred sixty six pounds, six shillings four  
 pence; And that the persons that shall first advance and  
 lend the sum of 66 666 l. 3. s. 4. d. shall be first satisfied  
 and paid, the said payments to be made in manner follow-  
 ing; That is to say, by three equal even payments, wher-  
 of each sum amounteth to eleven thousand one hundred  
 eleven pounds, two shillings two pence three farthings; The said  
 sum of 66 666 l. 3. s. 4. d. to be proportionably paid to  
 the persons that lend the said sum of 66 666 l. 3. s. 4. d. And  
 after the payment of the first 11111 l. 2 s. 2 d. ob. 7 q. Then  
 the like payments from time to time to be made until the  
 whole



whole sum of the first 66666 l. 13 s. 4 d. shall be paid; And the other two payments of the residue of the 100000 l. shall be paid in order of time, proportion, and manner as aforesaid; And it is hereby Ordered, Ordained and Declared, That Richard Waring of London Grocer, and Michael Herring of London Merchant shall be, and they are hereby appointed to be the Treasurers for the receiving of all such sum, and sums of money as shall be lent to the purposes aforesaid; and that any writing under the hands of the said Richard Waring, and Michael Herring, testifying the receipt of any such sums of Money to be lent as aforesaid, shall sufficiently enable the persons that shall lend such sums of Money, to demand and receive the same: And the said Richard Waring, and Michael Herring, for their paines and attendance upon the said service shall be allowed one penny in the pound, out of the monies received by them upon the Loans before mentioned; And it is further Ordered, Ordained, and Declared, That the Committee of Parliament and City of London appointed for raising the said sum and sums of Money, or any five of them, shall have power from time to time by bills of Exchange, or otherwise, to receive or send such sum and sums of Money as shall be lent for the purposes aforesaid, unto the Committee now residing in Scotland, appointed by the Lords and Commons, or to any other persons that may with most convenience pay the same, unto our Merchant of Scotland; And it is hereby further Ordered, Ordained and Declared, That the Committee of Parliament and of the City of London, shall have power and authority, to advance the service of raising the said sums of Money by voluntary loanes or contributions, in such manner, and by such means as they shall stand to be most conducive therunto.

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THE  
SCOTISH DOVE

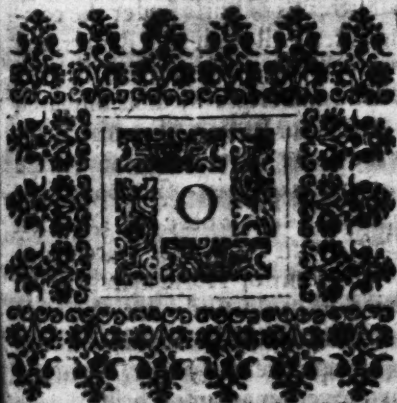
K. 177

Sent out, and Returning;

London

Bringing Intelligence from their Army, and  
makes some Relations of other observable  
Passages of both KINGDOMS, for  
Information and instruction.

From the 13. of October to the 20. of the same.



U R Dove relates, that there  
was lately a Scotch Mercury  
sent from Edinbrough,  
who executed his first com-  
mission well, in the exa-  
mining of the quarrell of the  
two great antagonists, Mr.  
*Britanicus*, and Mr. *Anli-*  
*cus*, and shewed himselfe  
bravely in the businesse (af-  
ter a little moderation) to  
vindicate Mr. *Britanicus*,  
which was the cheif charge  
in his Commission. But be-

cause of the heaviness of the way, it being now Winter, and the  
distance between London and Edingbrough far, besides the dan-  
ger, by Garrisons, and Armies, for a Horse-man to travell, (for  
our Mercury was a Horse-man) and in danger to flagge upon his  
feede, or to be stopped at his Stage, and so the intell-gene might  
faile

faile; Therefore it was conceived a better course, both for speede, ease, and certainty of intelligence, to use an art of the ancient *Romans* (who surely found out the conceit from the story in *Rusticus*,) to send out a *Dove* (as *Brutus* did from the siege of *Maden-na* to convey Letters to the counsell, and so acquainted them with the newes in the Towne, notwithstanding the enemies streight siege) for although *Jesuits*, and *Papists*, with their *Armies* stop the way by Land, and the *Divells* rule in the Aire, yet neither have power to stop our innocent *Dove*, who cuts the Aire with innocent speed; a Sparrow falls not without the creators providence, and a *Dove* is better then a Sparrow; our *Dove* may returne a l-weary, dirty and myrie, as not finding rest for the sole of her foot; But she will (we need not doubt) after some weary flights, bring the Olive keafe in her mouth, and after that she will returne no more; in the meane time (if she escape the pride of the Eagle, and the Malignancy of New-castles Gun-shot) she is likely to keepe her times of going out, and of returning.

Our Dove reports, that in her passage out, in her flight over Boston, she discovered 76. goodly troops of horse under the command of the Noble Earl of Manchester, all with able Riders, and well armed, accompanied with 5000. foot, stout, active, fighting men, all which she discovered, and numbered, by their displayed colours; all flying under her; And from Boston, they march toward Bullingbrook-Castle, but the noyse of their comming made the vivers within, full in their hornes like snaiies, shut up in their houses: or as an Vrchin in her offensive skin, where our Dove left the Earle, having begirt the Castle with 1000. foot watching to see the Vrchins face. The rest of the Army of Horse marcht a lile farther into the Countrey to see if they could finde out the body of the enemy; confederates with (the Athiest) Marquis of Newcastle, for Athiests and Papists (though enemies) like *Herod* and *Pilate* are made friends, and joyne together against Christ.

Our dove leaving the Noble Earl of Manchester with his honorable associates, Lord Willoughby, sir Thomas Fairfax, sir Miles Hubert, Colonel Crumwell, &c. She passed on her way, and by the way was informed by a Scout, who brought intelligence that the Lord Capel had marcht out of Shrewes-bury with about 3000. men, and bravely he attempted to set upon 25. or 30. of sir Wil-

liam

*William Briertons* men, who were in a litle towne called *Sapiden*, they for their safety tooke into the Church, which the enemy fired like themselves (Church Spoylers) his made about ten of them yielded to the enemy, the rest kept the steeple, resolving to prove Gods power for their deliverance (in so just a cause) It pleased God in the interim to move *sir William* to send a party about 300, who rescued them and redeemed the rest, except three. Afterwards *sir William* set upon *Capels* men in their quarters, slew some, and took some, of which was the Lord *Needon*, Earle of *Killmurrays* sonne, *sir Vincint Corbets* brother, with others.

And by another Scout she understood of the good successe of some Troopes sent from *Warwick*, hearing of some Regiments of Horse of the Kings forces quartered in *Canden*, about 14 miles from *Warwicke*, and were under the command of Lord *Mullingus*, so they marched from *Warwicke* on purpose to salute them, thinking to have found them in their quarters; but by the Malignancie of the country, the enemy had notice and came out of the towne to meete them, but we presently charged them, and they quickly retreated in disorder; our men as quickly pursued them, and tooke 35 prisoners and about 96 Horse which they brought to *Warwick*, and in this service wee left but three men; there was not many men of note taken: The Lord himselfe escaped hardly, Captaine *Seager* was taken, two Leutenants, two Corners and their colours. Also within our Doves discovery she perceiyed that *Binn* and *Hastings* who had raised some workes at the end of the Bridge at *Nottingham* neer the Castle, to offend the Castle and defend themselves, are now by the activity of *sir John Gell* (who is got behind them) streightned and must passe the Pikes or Gun-shot either backward or forward, or expose themselves to the mercy of the water: That the Towne *Dartmouth* in the West is lost, is too true; it was betrayed by the Marriners that were to make good one chiefe Fort, where they let in the enemy; but this being out of our Doves roade, wee leave to the relation of Master *Britanicus*, or *Cicivius*, which onely take notice, that their gaine hath alwaies begne by treachery, and that which is so got is soone lost againe: The just hand of God that cut off young *Moone* and treacherous *Chudley*, &c. (slaine before *Dartmouth*) will doe the like by all Traytors, and restore all betrayed Townes in due time.



Bloudy and doecitfull men shall not live halfe their dayes, Townes may be gotten by treachery, but they shall procure a curse in the end to the getters of them.

Our Dove hastning toward Edenbrough, in her way, perceived the New Marques of Newcastle to be in great perplexity : finding his designe at Hull frustrate : That Noble Lord *Fairfax* having beaten him from his chief works hath taught him better manners : and made him stand off : Now he would fain run away, but knowes not whether: The earth for his wickednesse denies to bear his Ordinance : (as the good inhabitants of those Countrys detest to bear his cruelties, his siege is raised, and the Lord *Fairfax* hath taken nine pieces of Ordinance: therefore *Aulicus* lies, to say the Marques will winter in Hull, except he mean a prisoner, which is most proper, and likely to be his lot : He in anger dispatched away 1500 of his horse to support his Popish crew, and Theevish Soldiers in *Lincolneshier* : against the Earl of *Manchesters* Forces: this our Dove see in her passage: But before she came at Edenbrough, she met in every town good store of brave Scots, some in their quarters waighting for their command to march : others upon their march : and in Edenbrough glorious preparations, and a compleat brave Army, all ready, and all wondring more, at our not sending to acquaint them with the proceeding in the Covenant, then we can wonder at their not coming sooner to our assistance : Who else had been all here before this time : that hath been their stop, Not money ; For they are ready, and willing, not only to venture their lives, in our quarrell for Religion, and reformation, but their estates also : There is now great joy of heart that the Covenant is well accepted in England : and seem (as it were) to strive who shall come to fight for us : all are ready to engage themselves in our quarrell: Colonell *Londen* with some horse hath lately advaced to view Newcastle, and the way to it : and findes all to be the same it was when they were last there : And so our Dove returned: bringing intelligence that the new Marquesse of Newcastle is now in new troubles, and out of all patience, as if wit would all presently depart, as his honesty did before : He hath lost his good souldier Generall *King*, who for fear or love to his countrey men ( the Scots ) hath laid down his commission, and will not fight against them : Put that which strikes neerest to the Marques

Marquesse his heart, is that he hath lost the 1500 horse he sent into Lincolnshire, and a great many more, for of 6000 Horse sent out under the command of Collonell *Henderson*, against the Earle of Manchester: there cannot be a good account of 1500. nor of half so many; if they had not been good runners, the Earle of Manchester, with that Noble sir *Thomas Fairfax*, sir *Miles Hubert*, Collonell *Cromwell*, &c. Followed them after the first run, so close, for two mile, doing as much execution, as sword and bullet could do. This battell was ner to Horn Castle, on Wednesday the 11. of *October*: If *Aulus* look back into his Legend of lies, (or any for him) in page 562, they will see how much he was mistaken: He would seem by that page to prophesie, but when he awaked (for surely he was but in a drunken slumber) he tels his tale backward, a like foo, or a false predictor, he either misbook the men, or prophesied a lie: he tels us the Parliaments forces run: but he tels us not their running was after *Hendersons* Horse, that first ran away to save their lives.

The truth is, the Earle of Manchesters Horse charged *Henderson*, and his Troups with such courage, that in lesse then half an hours fight, they were all routed: and run for their lives, although they were two for one: There were slain in the pursuit (which was full six miles) about 600. and many drowned in the chase: 114. were found dead in the water and mires the next day. There was also about seven or 800. taken prisoner, and 18. Colours at the least, these were brought in the first night, also their Wagons, many more colours it is like were lost in the chase: The Horse and Arms that were taken were more then the men, doubtless.

I may not omit to relate the valour of sir *Thomas Fairfax*, who when they viewed the enemy and see great odds in their Number, was so much the more moved with undanted courage, saying, *Come let us fall on, I never prospered better then when I fought against the Enemy three or four to one*: Also that courage in *Cromwell*, whose Horse in the first assault was killed under him: and when he was mounting on another Horse, was again knockt down, yet by Gods mercy, escaped without any wound: Nor can I omit the the valiant exploit of those two brave Captains, Captain *Samuel Moody*, and Captain *Player*, who the evening before the fight were almost surpris'd by the enemy, in their quarters, and afterwards environed

(6)  
vironed, by the Enemy, who was gotten between them and the body of their horse: so that they were forced to break thorow two bodies of the Enemies Horse, of 1000 Horse in each body: But with courage and resolution, they with their two Troups charged the Enemy, crying, all of them (as before they had agreed) with a shout and loud voyce: *Come on, all is our own, all is our own*, which so amazed the Enemy, expecting some ambuscado; that these two Troopes brake thorow the first body, and so thorow the second: doing great execution, and lost but three men: After that they hasting toward the Town of Horn Castle, where they thought the Earl of Manchester was, about a mile before they came at the town, they discovered an other party of the Enemies Horse: And discretely they agreed to go soberly toward them: every man making answer to him that asked any question, nothing but Friends, friends, all friends; as if they had been of the Enemies Troupes going upon some designe, it being darke, Therefore when they called, Who is there, the other all answered in a low voice, Friends, friends, and so they passed, but as soon as they were past, and thought themselves secure, they turned faces about; and asked the Enemy, Who are you for, they answered, For the King. Then (said they) We are for the King and Parliament: and charging the enemy, fled toward Horn Castle, the enemy pursuing, followed them to the Towne side, there being no forces in the Town of either side, they of the Town had with carts and timber barracadoed the passages into the Town, so by this meanes there was some losse in the Troups, being put to shift unexpectedly: but the losse was little, a Cornet and some other about twenty. All this was nothing else but the very hand of God, who will, (if we will humble our selves, and with all our hearts seek him) deliver his Church and heal the Kingdoms, to him brievely belongs all glory and praise.

After all this the Earle of Manchester, and the worthies his associates came to quarter in the Towne of Horne Castle and the villages adjacent, who before this time is fallen upon *Lincolne, Gainsborough*, or some of the enemies strongholds: it is possible by our Doves next sending we shall heare yet greater cause to praise God, and finde the benefit of holy Covenanting, if wee by our Covenant desire and endeavour to seeke God.

Here

Here I have just ground to open the Commission of our Dove for the impeachment of *Aulicus*, who in his lying Legend, the last in September, jeared at our holy Covenant, calling it a Covenant of Rebellion, and scoffed at our Fast, terming them leane fast, &c. telling us in plaine termes (and as I beleeve he in that speaks the truth, as the Devill did when he confessed Christ to bee the Sonne of God) that while wee at *London* fast and pray, they at *Oxford* curse, and call upon their God *Vironis* to destroy us: *Aulicus*, thou knowst the fox never fares better then when he is curst: & truly by Gods mercy we finde, (although *Aulicus* curse and have no better defence for his bad cause but lying, who in the frontispiece of his pamphlet *October 1.* would perswade the people that our assured and just Parliament (not supposed Parliament) are severe, and pr-just in their actions (because he would destroy the people and Parliament) the more we are curst by wicked men, the better wee are blessed; the more we pray, & fast, and covenant with God, the more they that curse us shall bee destroyed. The sooner and the heavier their destruction shall be: consider it poore *Aulicus*, thou hast blasphemed the Sonne of God to his face, and not onely the Sonne, but the holy Spirit of God, withe, le thy pamphlet the last of September, about the beginning of it, where are many fearefull blasphemies, thou art a knowne lyer, and thy lyes cannot blinde any wise mans eyes, though thou bee as skillfull at it as thy father the Devill, (the father of all lyes and all lyers.) Thou art an ingrossing Monopolizer, for thou gettest a licence to lye at large: but since thou camest to *Oxford* thou hast commensst master of that vicious Art, and for better authority hast now got a patent under the Great Seale, thou paidst the porter and hadst what thou desiredst.

Well *Aulicus*, if I could perswade thee but to reade the Scriptures, there is a possibility thou mayest become an honest man: but me thinkes by thy writing, thou knowest not what the Scriptures are, (I tell thee *Aulicus* if thou know them not) they are certaine bookes vulgarly called the Bible, there is one booke called the Revelation, if thou aske the Arch-Bishop of *Armagh*, he can (if hee will) shew it thee, and in the 21 chap. and the 8 verse, thou shalt finde that lyers (together with such vile sinnes and sinners as you in *Oxford* cherish as vertues) shall have their part in the lake that burneth.



burneth with fire and brimstone; the Bishop can shew you also a place in booke called *Leuiticus*, 19. 17. you shall see it thy duty (and the Bishops too) not to hate thy brother in thy heart, but rebuke him (for any sin past, I doe thee (*Anlicus*) for lying) and not suffer sin upon him, goe thy way (learne thy duty) and doe thou likewise. But take heede of abusing Religion, and jeere not at covenanting, for *Sweden* will come into our covenant with us, and the states of *Holland* will doe the like: and this the worke of God to make way to pull downe your Idolary, and the Pope and all, in spight of *Anlicus* and the Divell his father.

One thing I would have *Anlicus* take notice of, that on the last Lords day 15. Earls, Vicounts, and Barons, entered into the covenant at Westminster, and some more there are that will take it, but were not then in Town.

Now *Anlicus* blush for shame, or shew an Oxford Art, and substract 15. out of three, and fifteen remaine; I have many things more against thee, but Mr. *Britanicus* hath already layd more to thy charge then thou canst answer, with thy best Logick, and because it is his proper worke, I will at this time forbear.

One thing more take notice of, that God doth bleſſe us, for our Covenanting and Zeale to Gods cause, and hath given seven Troops more of Lincolnshire horse, into the Earl of Manchesters hands, since the great Rout, neer Horne-castle. Besides, God hath strooken the Welch which were at Teuxburey with such feare, that at the approach of colonell *Massy*, they all run, and and left the Towne, from whence colonell *Massy* brought to Gloucester 300 good Arms, and the Welch in Worcester are rebellious againſt their Governor, they resolve all to winter by her owne fire in Wales, her will not indure any more fighting.

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*This is Licensed, and Entered into the Hall-Book according to Order.*

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London, Printed for Laurence Chapman, 1643.



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# THE PARLIAMENT SCOUT:

Communicating His Intelligence

TO THE

## KINGDOME.

From Friday the 13. of October, to Friday the 20. of October. 1643.

**O** Ur Scout presents you in the first place with the Copie of a Letter from the Earle of *Manchesters* Armie, dated the thirteenth of *October*.

Sir, I wish you had seene what we saw yesterday of God in the use of meanes, and indeed I never saw more: Sir, Take this Narration of a remarkable victory, Monday my Lord advanced to *Bullinbrooke* Castle, intending to take it if possible, thereby to force the parts about it from the continuall disturbance of the enemy, his army consisted of about three thousand horse,

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and

and two thousand foote : during the time we were before the Castle, our horse being quartered about in the Villages, two of our Troopes, Captaine *Moodies*, and Captaine *Blares* went too far abroad, and in their returne fell upon a party of the enemy, of about one thousand horse, the enemy lying with five thousand horse about home Castle: These two Troopes being to passe through the enemy, or become all prisoners or worse, took courage, and having Resolved to make a great noyse as if they were the forlorne hope of an army marched up, not discharging untill they came close to the enemy, and then forct their way through, with the losse of neere 20. of their men, but noe sooner were they past this partie, but they fell into another, through which they got also with some losse, & then thinking to escape through a Village, the People had made a stop and would not permit, which occasioned the taking some 40. Prisoners, most of all this fell upon *Moodies* Troope, himselfe escaping to my Lords Armie, and the remainder of the Troopes, the Earle understanding of the approach of the enemy, and that it was like he would be incouraged by the former defeate of the two Troopes (as it proved) left the Castle of *Bullingbrooke*, and marched, as if he intended to goe for *Boston*, the enemy following, and at last got a hill; but seeing my Lord still upon a seeming retreat, left the hill, and come to equall ground, which my Lord perceiving, resolved to give the enemy battell, and having given Collonell *Cromwell* the command of the Horse, himselfe came after with the foote, about halfe a mile distant: Collonell *Cromwell* devided his horse into sixe Squadrons, and the enemy into foure: it was observed that some of Collonell *Cromwells* Horse shrunke as it was conceived from the consideration of what the Troopes had suffered, though the contrary might have beene collected, but at last they all fell a singing of Psalmes, and so went on to charge: To give you what was done

done in the fury of this Action, no man can, onely Collonell *Cromwell* had his horse killed under him, and was knockt down, but was hors'd againe, as some say : Their Generall *Henderson* had his horse also killed ; the fight lasted not halfe an houre before the enemy was routed, and before an houre there was not a man to be seene of the enemies side in the field, but what was slaine, wee lost but tenne upon the place, one Quartermaster wounded, and no more Officers, they about three hundred, our Musketeires never came up, though so neere, the enemy fled sundrie wayes, they were persued many miles, *Sir Thomas Fairfax* did bravely in the Chase, but was not come in untill they were routed ; in the pursuite it was observed that the Earles Souldiers went on so violently, that they slew more then they should have done ; others that minded Pillage came after and stripp them ; many of our owne men were wounded by our owne, having either forgot the Word, or would not be beleevd when they told it, Our Word was *Peace and Truth*, theirs, *Newcastle* ; one hundred of their men to avoid the fury of our men were drowned ; many were wounded, and in one Gravill pit above one hundred were hid, some breathing their last breath, others lesse wounded, my Lord gave Order that care should be taken of all ; it must not be forgotten what some with mortall wounds upon them cryed ; the Commission of Array, the Commission of Array brought us hither full sore against our wills, we were as true servants to the Parliament, to our Religion and Liberties as any in *England*, and woe to those that were the cause that *Lincolne* and *Yorkeshire* became a prey to the enemy, and that the friends of the Parliament have beene neglected, we die, we die as true friends to the Parliament as any ; two hundred Horse were left in one Castle, their Riders being all fled ; there were many hundreds that fled into the waters up to the arme-holes, they that lay slaine in the High-wayes were many,



divers. of qualirie, there were brave bodies stript naked, Sir *George Boles* wasaine, and Sir *Ingram Hopton*, Collonell *Shelley* was taken prisoner, among those taken out of the water the number of horse in all taken were about two thousand, of prisoners, about one thousand, of Armes 1500. nor one hundred its beleevved to be found in a body, of 94. Standards, 35. were taken: they brought all their strength they could spare out of *Newarke* and *Gainesborow*, Collonell *Hastings* was there with 500. Horse, but whether he came short home we know not. My Lord is now going for *Lincolne*, which place, we hope to gaine suddenly and the other Castles. If you should condemne us for our fighting contrary to intimation, and before the Scots were come in, know that the provocation of an enemy would have made the stones have fought, and though we should not have fought it, yet pardon us if we accepted it when it was offered.

Sir, If the enemy deny this to be a Victory, they will deny any thing, believe it, we finde a Victory, and the enemy feelles it, the Kingdome will see it and finde it, and it will now appeare what it is to have faithfull and valiant Commanders, and good discipline, Give God the glory, and let his Children praise him.

We heare that that brave Commander at *Warwicke* Castle, Major *Bridges*, understanding that the Lord *Mollinax* lay about *Camden* in *Glocestershire* with a Regiment of Horse, sent a party of Horse, and Musqueteers on Sunday, the eight of October, and on Munday morning thought to have surprised them in their beds, but they having notice, stood ready in Armes, like brave men to receive them, they staid not, but fell close to the businesse, charging each other, at the second charge the Lord *Mollinax* was routed and fled: There were taken of the enemies horse one hundred, Captaine *Segar* was prisoner, three

Quarter

Quarter-masters, two Corners and their Standerds taken, divers killed, thirty five prisoners, and all with the losse of one man.

Letters also tell us that a Welch party were beginning to nestle in Tewxbury, but they were set upon by a party of Colonnell *Maffies* in Gloucester, and well beaten thence.

Letters from Hull say, that the same day that my Lord Manchester gave the defeat to *Henderson*, the Lord *Fairfaxe* fell upon the Lord Newcastles forces, and had severall encounters about a worke which was severall times lost and gained, but at last Newcastles forces were driven out, and my Lord *Fairfaxe* his men pursued them along a trench, neere a mile in length, and beat them out of it, and took eight pieces of Canon, the last of which was the greatest, called the Queenes pocket Pistoll, which charged a bullet of six and thirty pound weight, which was a mighty hard pull, but at last gained; the Lord *Fairfaxe* also fell upon another part of the enemies Trenches, and beate them out there, so that they now are wholly gone from Hull, and the siege is raised.

While this was doing, the Lord *Fairfaxe* had a Letter brought him that was intercepted, written by that Noble Lord, the Lord *Widrington*, the present Governour of Lincolne (so nobly lost) in which Letter he writes to my Lord Newcastle, and other Letters to Secretary *Nicholas*, that there was a necessity of speedy reliefe, otherwayes both Lincolnshire and the North would be lost, pressing much for sudder aide from Oxford.

Another Letter was intercepted from Generall *Henderson*, in which was a lamentable complaint to the Governour of Newarke, telling him he could not get together foure hundred men doe what he could.

This unexpected disaster, as it begets strange feares and relu-

stancies at Court, so it hath put my Lord Newcastle into an Equilibrium, he knowes not which way to take, if he goes North, he loses Lincolne and Yorkshire by the presence of my Lord Manchester, if he comes South, he hath no retreat, and so may fall into *Hendersons* gravell pit, which may prove worse then a saw-pit: and if her Majesty hath often said Newcastle's Army never did his Majestie any service, unlesse to ruin Yorkshire (which his and others Lands in Nottinghamshire and Yorkshire may in time help to make good) then is it now not like to doe better service: As for those brave Scots that are with him and elsewhere, fighting so stiffely for money, or the Protestant profession, we will leave them to Scotland to deale with as occasion.

And now if Secretary *Nicholas* have a minde to write into France, Spaine and the Hague, of the great Victory obtained by Generall *Henderson* in Lincolnshire, and intreate a *Te Deum* of the Catholiques, as he did of the great Victory obtained by his Majesty neere Newberry, he must be sure to take heed, otherwayes Mounseur *Harcourt* will be able to prove him a lyer at his returne.

As for the Scots, we believe no more, but that their horse are gathering upon the borders, and that they stay the returne of some from the Parliament, and whereas the Malignants talke of a confederation of eighteen Lords there for his Majesty, frighted thereunto by threats and promises from France, they are but bugbeares for the Kingdome of Scotland: Are Englands a few needy Creatures excepted.

The Citizens of London are againe going out to drive the enemy out of Redding, whether the enemy will stay, and is so well fortified as to be able to hold out, is a great question, but sure they have not been wanting to doe their best, God send our Londoners well back againe: *Ioseph* is not, and *Simeon* is not,

not, if they come well off this time, undoubtedly my Lord Generall will take care never to send them out againe : Can the Plow goe when there are no men to hold it : its an ill trade that is driven when the Master is in the Countrie : The Malignants say, the Londoners may in time come to be preferred to bee slower men in time.

The Scots Cavalry beginning to body, and that we may bee assured of the readinesse of that people, notwithstanding all the French threatnings and promises, and although they may coole some great ones, and unedge them, and take off others, yer the people in generall are resolved nor to desert their Brethren of England, nor can the black Fox with all his promises and pensions prevaile at all to hinder their comming; and therefore the Lord of Newcastle cannot yet resolve whether for the North or South, being in an Equilibrium; if he goe North, he loses Yorkshire, and my Lord Manchester will follow him; if he goes South, he runs hazards, and hath no retreat, and may come short home; and if her Majesty hath said often that that Army never did his Majesty any thing good, unlesse to undoe Yorkshire (which some body shall one day pay for) we hope it never shall; for besides the Scots comming in, we expect that his Scotch Commanders with him, should leave him; for if they shall first sweare to the Discipline of Scotland, and then fight against the Covenant including it, and so perjure themselves, they must know, that besides the confiscation of their estates there, they in case they be taken prisoners, may happily trusse for it : Generall Lesly resolving undoubtedly to doe his best to bring some of them short home.

Our Scout hath often told the Kingdome how necessary it is to have the Frontiers kept secure by garrisons, how needfull they will be to be drawne out upon the approach of an enemy : he hath also told you how necessary it is to have the high Roads kept free, that provisions may come, and that the Countries leave their old way of traine bands and foote Companies, and get into horse Troopes, but because he was not a great Officer, nor a man in great place, he hath not been regarded, but you had been as good to have hearkened unto him, for you see what hath befallen us.

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The enemy is come into Bedfordshire with two thousand say some, four thousand say others; for we have not certaine Intelligence: however we will account them foure thousand, that so we may prepare the more full to drive them out, and not say as some doe, they are so many that we cannot deale with them; Armies in talk: are made foure times as many as they are indeed, but indeed they have taken many good men in Bedfordshire, plundered all good friends to the Parliament, as well Lords and Knights, as others, they drive the Countrey of Cattle to store Oxford; they have taken that famous Collonell, Sir *John Norris*, and all, or almost all his Officers, oney one was let scape to bring newes, he saith they were all surprised in an Alehouse; he saith, that most of the horse are come, or rather runne to *Hatfield*, some of them looked once backe before they got thither, as for Armes they were too heavy to bring along: however we doubt not but to fetch them back by an Alarme at Redding and Oxford, but its to be feared they will not returne empty home, however if they doe us the favour as to returne, by that meanes my Lord Manchester may goe on in Lincolnshire, and deliver those poore people out of the Lions Dens, which God grant.

Col: *Middleton* also is commanded against them with two thousand five hundred horse, and will be this night beyond Saint Albones, we make no doubt but that valiant Colonell will match his Countryman *Harry*, who is chiefe of that thieving Brigade, and give him one slash before he gett backe with his plundered goods to Oxford.

We understand by Letters from Paris a second time, that there is a proposition of a marriage between Prince *Charles*, and Madamoyselle Mons. daughter. If we sweare the extirpation of Popery, its hoped matches with Papists may come in there, otherway the time may come that we may repent.

There is still much talke in the City and Countreies of some difference between my Lord Generall and Sir *William Waller*, but its somentred by the Malignants, out of that maxime, *Divide us, and then destroy us*: when as there is no such thing in truth.

Colonell *Fines* his businesse about the delivery of *Bristol* should this Thursday have beene heard at *Windsor*, but the plaintifes have petitioned longer day; we wish the newes were true that the Lord *Hopton* were thus out of the Citie by the Boyes.

*This is Licensed and Entred into the Hall Booke according to Order.*

Printed by G. Bishop, and R. White.







A N  
ORDINANCE

OF THE  
LORDS *and* COMMONS  
Assembled in Parliament:

To inable the Right Honourable,  
E D W A R D,

Earle of *Manchester*, To put in execution all former  
Ordinances for Sequestering Delinquents estates:  
Weekly Assessments : The first and twentieth  
parts : Contribution for *Ireland* : And  
other Ordinances for raising of Monies with-  
in the Associated Counties of *Northfolk*,  
*Suffolk*, *Essex*, *Hertford*, *Cambridge*,  
*Huntingdon*, *Ile of Ely*, and  
City of *Norwich*.

—696—696—696—696—696—696—696—

Ordered by the Commons in Parliament, that this  
Ordinance be forthwith printed and published.

H. Elfyng Cler. Parl. D. Com.

—696—696—696—696—696—696—696—

L O N D O N,

Printed by L. N. for *Edward Husbonds*, and are  
to be sold at his shop in the Middle-Temple.

*Contol. 204* 1 6 4 3.

## ORDINANCE

Assembled in Parliament

To make the Right Honourable

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1970-1971

1940-1941

relative to the Commission in Baltimore.

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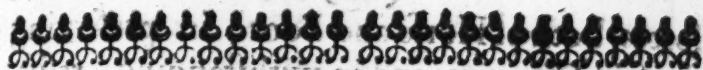
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2001 Dec. 31

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An Ordinance of the Lords and Commons assembled in Parliament, to enable the Right Honourable, Edward, Earle of Manchester, to put in execution all former Ordinances for sequestering Delinquents estates: Weekly assessments: The fift and twentieth parts: Contribution for Ireland: And other Ordinances for raising of monies within the associated Counties, of Northfolke, Suffolke, Essex, Hertford, Cambridge, Huntingdon, the Ile of Ely, and City of Norwich.

 Whereas the associated Counties of Northfolke, Suffolke, Essex, Hertford, Cambridge, Huntingdon, the Ile of Ely, and City of Norwich, have been at great and excessive charges, in maintaining severall



forces both of Horse and Foot, in preserving the said Counties, and in withstanding, resisting, and repelling, the severall attempts, hostilities and outrages done and committed by the Popish Army, now under the command of the Earle of New-castle. And whereas severall Ordinances of both Houses of Parliament, for the seising and sequestering of the estates of Delinquents, the weekly assessment, the assessing, raising, and levying, the fifth and twentieth parts: contributions for Ireland, and other Ordinances for raising of monies within the said associated Counties, have not been put in that due and speedy execution as the necessity and urgency of the present affaires do require. It is ordered by the Lords and Commons in Parliament assembled; That Edward Earle of Manchester, Major Generall of the said associated Counties, doe forthwith take some effectuall and speedy course for the better and present execution of the said Ordinances. And in case where the Deputy Lieutenants and Committees, or any of them, in any of the said Counties, are, or have been negligent and remisse in the due execution of the said Ordinances; that in such Counties, Cities, Townes, and

and Divisions, within the said associated counties : the said Earle of Manchester shall and may nominate and appoint such person and persons within the said counties, respectively, as his Lordship shall hold fitting ; who shall and may asseſſe, collect, and levie, the severall ſummes of money to be raised within the said severall counties, by vertue of the said Ordinances, as in the said Ordinances is mentioned and declared : and such person and persons so to be nominated, by the said Earle of Manchester, to have the same power to all intent and purposes as the Committees mentioned in the said Ordinances now have.

And it is further ordered, that two parts of the summe or ſummes of money to be levied, had, and received of any person, by vertue of the said Ordinance, for the sequeſtring of Delinquents estates, raised, or to be raised, by any Warrant, Order, or Direction from the said Earle of Manchester, shall be forthwith after the levying and payment thereof, sent up and paid unto the Treasurers at Guildhall London, for such use & uses as by the said Ordinances is appointed. And the third part of every such

summe or summes, to be paid to such Treasurer and Treasurers within the said severall and respective Counties, as his Lordship shall nominate and appoint; and to be employed for the maintaining of such forces as are raised or to be raised in the said associated Counties, and are in actuall service in such Garrison and places, as by his Lordship the said Earle of Manchester, within the said associated counties, or elsewhere is or shall bee appointed. And all other summes of money to be raised by vertue of the said other Ordinances, to be employed as in the Ordinance is limited and declared.

And it is further ordered, that in case where any distresse of any goods is had, levyed, and made, for the raising of any summe by vertue of the said Ordinances, that the Collector, Officer, and other Persons for taking such distresse shall and may from time to time receive such summe and summes of money, not exceeding twelve pence in the pound, as the said Earle of Manchester shall appoint, for and towards charges in levying the summe to be paid and levyed by the said person and persons, by way of distresse and sale of goods, upon

(5)

on whom such distresse is had and taken over and above the summe assessed upon them, and to be paid by them. And further, that the said Earle of Manchester, or such as his Lordship shall appoint, shall and may take account of all Treasurers, Collectors, chiefe Constables, and others, in whose hands any money now is raised by vertue of the said Ordinances, of the Bill of 400000 pounds : and that all such summe and summes of money be forthwith paid unto such Treasurers at London or elsewhere, as by the said severall Ordinances and Act of Parliament is limited and declared.

And lastly, it is ordered that the Treasurers to be appointed by the said Earle of Manchester, do from time to time, upon notice to them given, give account of all monies by them received and disbursed, to such person and persons as from time to time shall be nominated and appointed by the Committee of Lords and Commons for sequestrations.

FINIS.

on whom such distress is had and taken over  
 and above the summe assessed upon them, and  
 to be paid by them. And further, that the said  
 Duke of Manchester, or his assigns, shall  
 shall appoint, shall and may take account of  
 all Treasurers, Collectors, Chief Constables,  
 and others, in whose hands any money may be  
 raised by virtue of the said Ordinance, of the  
 Bill of 40000 pounds, and that all such  
 summe and the said Ordinance be within  
 paid as to their respective shares of the  
 where, as by the said Ordinance and  
 Act of Parliament is directed and shall be.

And taking it is ordered that the said  
 to be appointed by the said Duke of Manchester  
 shall do from time to time upon notice to them  
 given, give account of all monies by them  
 raised and disbursed, so that account be  
 taken from time to time shall be nominated  
 and appointed by the Committee of Lords  
 and Commons for that purpose.



FINIS



27  
THE  
DECLARATION  
OF THE  
Convention of Estates  
OF THE  
KINGDOME  
OF  
SCOTLAND:

CONCERNING *Parliament*  
The present expedition into *England*,  
according to the Commission and Order  
given from their Meeting at *Edenburgh*,  
*August, 1643.*



*Printed by* *Griffin for*  
*Pingard* LONDON, *Whitaker*

*Printed for W. R. 1643. 21*

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CONVENT OF LINDISFARNE

ALICE C. WILSON

RECORDED

CONVENT OF LINDISFARNE

According to the original manuscript  
of the Convent of Lindisfarne



ALICE C. WILSON

RECORDED

ALICE C. WILSON





THE  
DECLARATION  
Of the Convention of Estates of  
the Kingdome of *Scotland*.

**I**T is now, wee suppose, knowne to the Christian world, and will be knowne to after ages, what have beene the dangers and distresses of this Kirke and Kingdome, in their Religion and Liberties; What their endeavours and wrestlings have been for deliverance, and how mercifully and marvellously the good hand of God did settle their Religion and Peace, against the devices, attempts and practices of Papists, Prelates and Malignants: who, had they not been given up to incurable blindnesse and hardnesse of heart, would have seene and acknowledged the hand of God working against them, and themselves fighting against God. But these Enemies of all righteousness, full of all subtilty and mischief, do not

cease to pervert the right wayes of the Lord. Their great project and maine designe against the reformed Religion and people of God, is not altered, but continueth one and the same: their furie and malice is not abated, and their plots and policies deeper, and more wicked then before; onely finding their fraud frustrated, and their forces beaten back upon one side; they have with new stratagems, fresh resolutions, and greater power, assaulted another part of the wall, and have made the breach so wide and large, that they have entred, and begun to roare in the midst of the Congregations of Gods people, and are setting up their Ensignes for Signes, which to the unspeakable grieve of all who are not both voyd of Grace, and deprived of naturall affection, is to be seen this day in miserable *Ireland*, and distresse *England*; and, unlesse it be prevented by their timeous and speedy deliverance, shall (wee know not how soon) be seen and felt in this Kingdome; where, as the enemies did begin, so shall they end this bloody, barbarous, and Anti-christian tragedie, if the Authors be not interrupted and driven from the Stage, before they bring it to their intended conclusion and hellish applause.

It is wee confesse, no small comfort to this Kirke and Kingdome, that we have been willing and ready by all good meanes from the beginning, to quench  
this

this unnaturall fire; all who have had place and publike interest, the Lords of his Majesties privie Councell, the Commissioners for conserving the peace, and the generall Asseembly of this Kirke and their Commissioners, having with all care and faithfulness applied themselves, from time to time, to use all good meanes; such as are their humble desires, their supplications, Declarations and Remonstrances to his Majesty for a blessed Pacification: And after all these had proved ineffectuall, Commissioners were sent to represent how much this Kirke and Kingdome from their interest in the preservation of their owne Religion, the safety of his Majesties Person, and their neerer relation to their Brethren of *England*, were concerned in the unhappy differences, betwixt his Majesty and the houses of Parliament, and in all humility and tenderneesse, to make offer of their mediation and national intercession, for removing them in such a way as might most serve for his Majesties honour, and the good of his people; but after long attendance, much contrary to their desires and hopes, and to the expectation of all his Majesties good Subjects in both Kingdomes (so prevalent were the Counsels of the Popish Prelaticall, and Malignant party, apprehending their owne troubles and misery, in the publike peace and happinesse of the King and his people) the offer of their humble service and faith-



full indeavours, was utterly refused & rejected, upon no other reason, but that they had no warrant nor capacity for such a mediation, although authorized by a Commission from his Majesty and Parliament for that effect; and that the intermixture of the government of the Church of *England* with the civill government, was such a myserie as could not be understood by them; although it be true which was then often replied, that in the eighth demand of the Treaty of Peace, the desire of uniformity in Kirke-government was kindly entertained, and received such an answer, as hath been since a doore of hope to this Kirke and Kingdome of obtaining their desires: and although the houses of Parliament, who are best acquainted with the constitution of that kingdome, and whom it most concerneth, have passed their Bill, for abolishing of Episcopall government, not only as a great impediment to the perfect reformation and growth of Religion (which in a Christian kingdome is a sufficient ground) but also, as very prejudiciall to the civil state & government.

The Commissioners having returned from *Oxford* without successe, and the miseries of *Ireland*, the troubles of *England*, and the dangers and pressures of this kingdome more and more increasing; the Lords of his Majesties Councell, the Commissioners for conserving the Peace, and the Commissioners for  
the

the Common burthens, all intrusted with the publike affaires of the kingdome respectively, found themselves pressed above their place and power, with difficulties, which required the Common Counsell, consent and resolution of the Estates of the kingdome, and were necessitate according to the practice of former times (his Majesty having denied a Parliament, being supplicated for that effect) to call a Convention of the Estates, that by their wisdom they might consider of the common duty, and provide for the publique safety of the Kingdome, in a time of such extremity. No sooner did the Convention of Estates, which was met with more then ordinary frequency and alacrity, enter into publique consultation, but the good providence of God still watching over this Countrey for good, did bring to their hand, a discovery of divers treacherous attempts, against the Kirke and Kingdom; as if the Convention had been called to receive information of the dangers, and to provide remedies, for the safety of the publique. Like as the dangers discovered unto them, were made publicly known and with the advice of the Commissioners of the generall Assembly, the remedies also were agreed upon and published in print.

Amongst these remedies a chiefe one was, to consider of the renewing of a league and associati-  
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on with *England*, for defence of Religion, and the mutuall peace of the Kingdomes against the common enemy, and how farre the same might be extended against Prelacie and popish Ceremonies for uniformity in Kirk-government, and the externall worship of God, as is more fully expressed in the Remonstrance of the remedies of the dangers of Religion. But before the Convention of Estates had entered upon this grave consideration Commissioners came from both Houses of the Parliament of *England*, warranted and authorized to propound their desires of the same union & strait conjunction of the two Nations, against Papists, and Prelates, with their adherents; And to consider with the Estates of this Kingdome, of such articles or Propositions, as might make the assistance and union betwixt the two Nations more beneficiall and effectuall for the common security of Religion and Liberty. Upon the manifestation of this concurrence of the strong inclinations and desires of the Estates of both Kingdomes, with which the Generall Assembly, did most unanimously and heartily joyne their desires, counsels, and prayers, a Committee of the Convention of Estates, and a Committee of the Generall Assembly, were appointed to meet, with the Commissioners of the Houses of Parliament, for considering the best and readiest waies, by which these

these common desires and conceptions might be ripened and brought forward toward perfection, and (if it were possible) to birth and action, for the comfort of both Kingdomes, in Religion and peace. These three Committees after some meetings for debate and deliberation, did resolve in end, that, according to the commendable practice of the two Kingdomes in former times of distresse and danger, the example of the people of God in other Nations, in the like case; and the late example of the Kirke and Kingdome of *Scotland*, the best and most effectuall meanes for preserving Religion, and both kingdomes from utter ruine and destruction, and for procuring peace, and all other blessings, were: That both kingdomes enter into a solempne League and Covenant to be sworne and subscribed by His Majesties Subjects of all degrees in both kingdomes, who love the true Protestant, reformed Religion, His Majesties honour and safety, and their owne happinesse: And therefore they did with common consent agree upon the first lineaments and principall parts of a Covenant, to be offered to the view, and to be considered by the wisdom of the full Assembly of the kirke, and Convention of Estates, which, how soone it was presented unto them, and read once and againe in their audience, did so affect their hearts, that the fire which had made them to melt in teares at the solemnizing of

the Nationall Covenant of this kingdome, did begin to burn againe, and bring forth the sparkles of the like affection ; and withall did fill them with confidence and hope, that the Lord , inclining the hearts of the Houles of Parliament, and of the gracious and wel-affected people of *England*, to joyn in this Covenant, they wil thereby find an answer from Heaven to all the prayers, which they have offered up with strong crying and teares, a deliverance from all their sufferings and feares, and the beginning of a new World of joy and peace, which the Lord will create for their comfort.

But we know on the other part , upon the swearing and subscribing of this Covenant by true Christians and Patriots, the opposite and malignant party of Papists, Prelates, and others the sonnes of defection and contention their adherents, will rage and tumultuate more then ever before. And therefore, unlesse we will either betray our Religion, Liberties, and Lawes, and all that we and ours doe possesse, into their hands, and suffer our selves to be cut off and massacred by such bloody and barbarous cruelty, as they have executed this time past in *Ireland* and *England*, there is a necessity of taking of Armes for mutuall defence , in the cause of Religion, of the Kings honour, of the liberty and peace of the kingdomes, and of every one of us in our own private estate and condition. In this case it is most necessary.



necessary, that every one against all doubting be perswaded in his minde of the lawfulnessse of his undertaking, and of the goodnesse of the Cause maintained by him, which is no other, then the good of Religion in *England*, and the deliverance of our Brethren out of the depths of affliction, the preservation of our owne Religion, and of our selves from the extremity of misery, and the safety of our native King, and his kingdomes from destruction and desolation: Any one of which, by all Law divine and humane, is too just cause of taking of armes, how much more when all of them are joyned in one? Whosoever withdraweth and hideth himself in such a debate and controversie, let him consider, whether he be not a hater of his Brethren against Christian and common charity; an hater of himselfe and his posterity against the law and light of nature; A hater of the King and his kingdomes, against loyalty and common duty; And a hater of God against all Religion and Peace.

Concerning the first, The question is not, nor need we dispute, whether we may propagate our Religion by Armes, but whether, according to our power wee ought to assist our Brethren in *England*, who are calling for our help, and are shedding their blood in defence of that power, without which, Religion can neither be defended nor reformed, nor unity of Religion with us, and other reformed Kirks be attained, who have in the cause of Religion, and the like exigence

assisted us and other reformed Kirks; to whom, of old and of late, we have made promises of the reall Declarations of all Christian duty and thankfulnesse; And who, upon our desires and their indeavours for unity in Religion, have often warned us, that the malignant party would bend all their invention and forces to interrupt the work, and to ruine & destroy them in the undertaking of it, which we see this day come to passe. The question is no sooner rightly stated, but it is as soone resolved: the Lord save us from the curse of *Meroz*, *who came not to help the Lord, to help the Lord against the mighty*: when we look upon the Cause which they maintaine, the prayers, teares, and blood which they have powred forth, and the insolencies and blasphemies of the enemies, we cannot doubt, but in largement and deliverance shall arise unto *England*; but we have reason to feare, if we upon so faire a calling, sit still and hold our peace, this kirke and kingdome shall perish by the hand of the same enemy, and there shall be none to deliver us: And who knowes, whether the Lord hath granted us mercy, furnished us with men of war, put weapons in our hands, and called this great Councel of the Estates, for warrant & direction for such a time as this? God forbid, and be it far from us to sit downe at ease (if wee may promise to our selves ease) on this side of *Jordan*, till our Brethren be possessed in the liberties of the kingdome of Christ.

Neither concerning the second, is the question (as  
our

our enemies would make it) whether wee shall enter into *England*, and lift armes against our owne King, who hath promised and done as much as may secure us in our Religion and Liberties; but whether against the Popish, Prelaticall, and malignant party their adherents, prevailing in *England* and *Ireland*, wee be not bound to provide for our owne preservation, although it had not beene often told us from *England*, and the reformed kirks in other places, wee might of our selves have knowne from our continuall experience ever since the time of our first reformation, especially after the two kingdomes have been united under one Head and Monarch, from the Principles of our own Declarations, in the time of our late troubles and dangers, from the vindictive disposition of the enemies of this kirke and kingdome, which they conceive to be the fountaine whence have issued all these evils, and from the grounds of common reason, That we cannot long like *Goshen*, enjoy our light, if darknesse shall cover the face of other reformed kirks? that *Juda* cannot long continue in liberty, if *Israel* be led away in captivity, and that the condition of the one kirke and kingdome, whether in Religion or Peace, must be common to both? If *England* shall subdue the enemies of Religion without that assistance which they call for from us at this time, what help can we expect from them in the houre of our tentation, which we have deserved, and the Lord may bring up-  
on

on us when he will. God forbid, that we should give them cause to laugh at our calamity, and mock when our feare commeth; and if they shall be given over into the hand of the Enemy (which God in his mercy avert) will not the enemy strengthened with increate of power, be the more insolent and unresistable, and will not the power of *England*, turned into the hands of Malignants, turne also enemy against this Kirke and kingdome, and upon such pretences as be already invented, and yet (they will alledge) according to the late Treaty of peace, within three Moneths space, denounce a nationall war against us.

And concerning the third, the question is not, whether we should presume to be Arbitrators in the matters now debated by fire and sword; betwixt his Majesty and the houses of Parliament which may seeme to be forraigne and extrinsecall to this Nation, and wherein we may be conceived to have no interest, but whether our mediation and intercession being rejected by the one side, upon hope of victory; or suppose, by both sides, upon confidence of their owne strength, and severall successes, it be not our duty, it being in our power, to stop or prevent the effusion of Christian blood? Or whether we ought not to endeavour to rescue Our Native King, his Crowne and Posterity out of the midst of so many dangers, and to preserve his people and kingdome from ruine and destruction? If every private man be bound in duty to  
in-

interpose himfelfe as a reconciler and fequeſtrator betwixt his neighbours, armed to their mutuall deſtruction? if the ſonne ought to hazard his owne life for the preſervation of his Father and brother at variance the one againſt another? Shall a kingdome ſit ſtill and ſuffer their king and neighbouring kingdome to periſh in an unnaturall war. In the time of animosity and appetite of revenge, ſuch an interpoſing may be an irritation: But afterwards, when the eyes of the mind no more blood-run with paſſion, doe diſcerne things aright, it ſhall be no grief, nor offence of heart, but matter of thanksgiving to God, and to the Inſtruments which have kept from ſhedding of blood, and from revenge.

The Covenant is now ſolemnly taken in *England*, and is countenanced there already from heaven with marvellous ſucceſſe. The Propoſitions and Articles of the Treaty are with wonderfull unanimity concluded in both houſes of Parliament, ceſſation of armes is agreed upon with the *Iriſh* Rebels, and they, (notwithſtanding all the barbarous and unparalleld cruelty exerciſed by them upon the Proteſtants & people of God in that kingdome) <sup>as he ſhould</sup> with the title of his Maſtities Subjects; It is therefore now high time for all true hearted Scottiſh men, and good Patriots abroad, eſpecially ſuch as upon faire and plauſible pretences have been formerly miſtaken or ſeduced, to take arms againſt this Cauſe of God and Religion, timely to remember



8 member their nationall Covenant, and seriously to bethink themselves of the duty, which, by so manifold Obligation they owe to their Religion and native Countrey in this time of so great distresse and danger to both; lest, despising or neglecting this our warning and intimation, they either perish by wilfull persisting in their own wayes against God, their Countrey, and Covenant; or come too late, & there be no place left for repentance. It is also most necessary for all the good people of all ranks and degrees within the kingdome, to deny themselves and their own ease, or what earthly thing is dearest unto them, to lift up their eyes and behold the worke of God unto which they are called; and with heart & hand to joyn in this so religious, so just, and so necessary expedition, and which upon the truth of God, our own late comfortable and never to be forgotten experience, and the prayers of the people of God, we may be assured, will, in end, against all difficulties and opposition, be crowned with such successe, as may be honour to God, confusion to his presumptuous and incorrigible enemies, propagation to the true Religion, and comfort to all the unfeigned lovers of truth and peace, which against all calumny and contradiction hath been, is, and shall be the summe of our desires.

F I N I S.





# The True Informer :

CONTINUING

## A COLLECTION

Of the most speciall and observable  
P A S S A G E S,

Which have beene informed this weeke  
from severall parts of His MAJESTIES  
Dominions.

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From Saturday Octob. 14. to Saturday Octob. 21. 1643.

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- I. A Relation of the good successe of Sir William Brereton's Forces  
neere Shrewsbury, and of the taking the Earle of Kilmarnoys prisoner  
there.
- II. A Proclamation from Oxford concerning the adjournment of Par-  
liamentary Terms.
- III. A Letter from the Lord Witherington to the Marquesse of New-  
castle, intercepted by the Lord Fairfax.
- IV. Severall proceedings of the Parliament against Baron Trevor, on  
Thursday last, and of his commitment to the Tower.
- V. A Relation of the coming of the Kings Forces into Bedfordshire  
and Hartfordshire, and of the advance of Colonnell Middleton in pur-  
suit of them.
- VI. The Votes of the House of Commons yesterday concerning the great  
Scale.

C-10-21

London, Printed for Thomas Buer, and J. P. J. 1643.

# The true Informer.

CONTINUING

A Collection of the most speciall and  
observable passages which have been informed

this weeke from severall parts of His

M<sup>A</sup>JESTIES DOMINIONS.

Westminster.



**N** Thursday Octob. 10. the Lords sitting in their Robes  
(according to their accustomed manner in cases of  
that nature, the Lord Gray of Wark, Speaker of that  
House (severall Members of the House of Commons  
being then also present) pronounced sentence in  
the name of both Houses against Sir Thomas Trevor,  
one of the Barons of His Majesties Court of Exchequer-Chamber,  
for that he the said Sir Thomas Trevor, about the Moneth of Novem-  
ber, 1635. then being one of the Barons of His Majesties Court of  
Exchequer, and having taken an oath for the due administration of  
justice to His Majesties liege-people, according to the Lawes and Cu-  
stomes of this Realme subscribed his name (together with the rest of  
the Judges) to an extrajudiciall opinion for the defence of the ille-  
gall tax of Shipmoney, in these words: *I am of opinion, that whereas  
the benefit doth more particularly redound to the good of the Ports or Ma-  
ritime parts (as in case of Pyracie or depredations upon the Seas) there  
the charge hath been and may be lawfully imposed upon them according to*  
pre-



sciences of former times, so where the good and safety of the Kingdom in  
 generall is concerned, and the whole kingdom is in danger (of which his  
 Majesty is the onely Judge) there the charge of the defence ought to be born  
 by all the Realm in generall; this I hold agreeable both to law and reason.  
 For which said unjust opinion of his, and for severall other unwar-  
 rantable and illegall proceedings at large, contained in severall Ar-  
 ticles exhibited against him and the rest of the Judges in the begin-  
 ning of this Parliament. For all which he was fined to pay the sum  
 of 6000 l. to be leaved out of his estate, for the use of the Kingdom;  
 and the said Sir Thomas Trevor to be committed to the Tower dur-  
 ing the pleasure of the Parliament. And indeed, it is most just, that  
 those who had perverted justice, and subverted the Subjects liberty,  
 and in stead of being Guardians and interpreters of the Law as they  
 ought to be, have by their unjust glosses corrupted the Law thereof,  
 and made it speake a language contrary to the intent of the Law ma-  
 kers, should by the same Lawes receive condigne punishment, and  
 make satisfaction for the great injury done thereby to the whole  
 kingdom. And be made example unto all Judges in subsequent ages,  
 that so they may not deviate from the just line of the Law, either for  
 hate or flattery.

*Hall.*

Upon the receipt of a letter from the honorable the Lord Fairfax  
 relating as well his success against the popish army who laid  
 siege to Hull, as also expressing his deficiency of money to pay his  
 souldiers, who had so willingly and courageously hazarded them-  
 selves in so great an enterprise, and come off with unexpected success  
 against so potent and strong power of the Enemy, The House of Com-  
 mons have ordered, that the aid and assistance of the Lord Fairfax  
 shall be recommended to the Countie of Norfolk, Suffolke, Essex,  
 Lincoln, and to the County of the City of Norwich. And doe also  
 declare, That it is and shall be held an acceptable service in any man  
 that will give any assistance in men, Money, Plate, Horse or Ammu-  
 nition to the said Lord Fairfax. And doe therefore ingage the pub-  
 lique faith for repayment. And doubtlesse, all good Patriots will  
 cheerefully according to their utmost abilities contribute towards  
 the maintenance of the said souldiers, who have beene always obse-  
 quious to their Noble commander the Lord Fairfax, whose fidelity

unto the Parliament and Kingdom hath appeared since the first beginning of this their just taking up Armes.

*Lincolnshire.*

The late good and prosperous success of the Forces under the command of the Earle of *Manchester* over a great part of the popish Army under the command of Sir *William Savill*, the Lord *Ething*, and Sir *Jo. Hinderfon*, on Wednesday *Obob. 11*. hath been imparted by severall hands, it will therefore be unnecessary to make any large narration of it, onely for the more cleare manifestation of the proceedings on both sides, I shall enforme you what the enemies themselves confesse concerning it, as it was expressed in a Letter from Sir *W. Widdrington*, now the Lord *Widdrington*, and Governour of *Lincolne*, intercepted by our Forces and sent up to the Parliament, which Letter was thus subscribed: To his Excellency, the Marquesse of *Newcastle*, these. And among other passages hath these expressions, That they had in a manner totally lost all their Foot and Dragoones that were there, being neere 800 Horse, all which were extremely dispersed so that unlesse the King would be pleased to send a considerable number of Horse into *Lincolnshire* to divert the staying of the Parliament Forces in those parts, or otherwise to come in the rere of them, in case they should continue in *Lincolnshire*, the Marquesse of *Newcastle* would be very much straightned for the preservation of the County of *Yorkshire*, if not forced to quit the siege of *Hull* after so unfortunate an action as this was. And in the Postscript thus; Sir *Ingram Hopton* is certainly slain, Captaine *Abraham Marchant*, Sir *George Bowes*, and Lieutenant *Godfrey*, Lieutenant Colonel *Arce*, Colonel *Saint George*, Captaine *Vernar*, and divers other Captaines and Officers, either taken or slain. But for that expression concerning the killing of Colonel *Cromwell* in the said fight, it is very false. The truth is, he had his Horse shot under him, but soone recovered and mounted himselfe upon another, and so escaped safe from the enemy.

This Letter was dated from *Pon-Castle* in *Lincolnshire*, Thursday, *Obob. 11*. being the day following the said battell.

*Dartmouth.*

In the last weeks information, we gave you a relation of the Articles upon which the Towne of *Dartmouth* in *Devonshire* was sur-

render

tended unto Prince *Maurice* his Forces; we are this weeke more particularly informed of the true occasion of yeelding a Towne of such consequence into the enemies hands, notwithstanding the faithfull resolution of the inhabitants to have kept it, and their often repulsing the enemy, wherein young *Moore*, and perfidious *Chudleigh*, and some others of note were slaine. Yet through the treachery of some disloyall Mariners, who having the keeping of a chiefe Fort of that Towne, let in the enemy thereat, so that the other parts of the Towne were forced to yeeld upon composition. But for the keeping of the Articles, it was as well regarded, as those were they agreed upon at the surrender of *Exeter*, *Bristol*, and other places; to wit, by plundering and pillaging of whatsoever they pleased, and by deriding and abusing the most religious and pious people, so that many of them were forced since the surrender of that Towne to flee to *London* for succour and refuge to be freed from their cruell usage, only the fourth Article was indifferently well kept, which was, That the Townsmen should have his Majesties pardon, so they sued them out, by reason whereof great summes of money are daily exacted from the Townsmen to their great impoverishment; or otherwise they are to be esteemed as Rebels and Traitors to his Majestie. These are the blessings peculiarly incident to, all places where the Cavaliers come to be masters of.

*Shropshire.*

Our Informer brings us this weeke very good news from *Shropshire* of a late successe of Sir *William Brereton* (a second Conquerour) obtained neere *Shrewsbury* in that County, which was brought to passe after this manner; Sir *William* being resolved to fortifie the towne of *Wem*, about foure miles distant from *Shrewsbury*, that so he might the better annoy the Lord *Capels* Forces, appointed Captaine *Broomer* (a resolute young Gentleman) with a foot Company, to quarter in a little Towne betweene that and *Shrewsbury*, called *Sapiden*; of which the enemy having intelligence, sent a party of about three thousand horse and foot, which came into the said Towne about one of the clock at night, expecting to have surprised them in their beds; but they having intelligence thereof by their scouts, Captaine *Broomer* with his men retired into the Church, and so gallied the enemy very much from the Church windowes,

whereupon

whereupon the enemy (shewing their great love to Churches) began to set fire on the Church; whereupon about ten of them were forced to yeeld, and the rest having got into the Steeple defended themselves against the enemy, so long till Sir *William Brereton* having intelligence of these passages, sent about foure troops of horse and six hundred foot; before which time the enemies horse had carried Captaine *Broomer*, his Lieutenant, and Ensigne prisoners to *Shrewsbury*: whereof our horse being also informed, indeavoured to overtake them, but could not, whereupon they returned to *Saptham*, where they found the foot on both sides engaged in the fight, and the enemies ready to flie, and were presently hem'd in by the horse, so that many of them being disappointed of a retreat were slaine, and divers taken prisoners, amongst whom were the Lord *Weedon*, the Earle of *Kilmurrys* sonne, Sir *Vincent Corbett* brother, and divers others of note; so that Sir *William* hath taken sufficient to exchange his men which were taken in the Church; and about fifty more besides. But Sir *William* intends not so to leave the enemy, for although he hath no great Army under his command, yet he hath gained so much honour and reputation among the trained Bands and other inhabitants both in *Cheshire* and *Shropshire*, who are ready upon all occasions to assist him; so that it is conceived he will shortly besiege *Shrewsbury*, and to quell and subdue the Lord *Capels* Forces; with whom it hath beene observed, That he never yet had any encounter since his coming into those parts, but he hath forced them to retreat with shame and dishonour.

*Oxford*

There lately issued a Proclamation in his Majesties name, dated at *Oxford* the fifth of October; whereby it



is declared, That the Court of Chancery, and all proceedings in that Court whatsoever, the receipts of the Exchequer, and of the First-fruits and Tenths, and of the Duchie of Cornwall, and the whole Court of Exchequer (except onely the Office of Pleas in that Court) and the Court of Excheamber, the Court of the Duchy of Lancaster, the Court of Wards and Liveries, the Court of Whitehall, or Court of Requests shall be held and continued at his City of Oxford, for and during the Terme of Saint Michael now next ensuing. And that all the said Courts not before excepted, and the said Receipts, shall remaine and continue to be held at the said City of Oxford, untill his Majestie shall otherwise determine and declare the same. And his Majestie doth declare, That he doth resolve that the Court of Kings Bench and Common Pleas, and the Pleas between party and party in the Office of Pleas of the said Court of Exchequer, shall upon and from the first day of the first returne of Michaelmas Terme next, commonly called Tres Michaelis be adjourned untill the fifth returne of the Terme called Octabis Martini, and that the said fifth returne, and the sixth and last returne, called Quindena Martini shall be held at the City of Westminster, in the usuall places where they were formerly held, and the residue of the said first returne of Tres Michaelis.

Notwithstanding which, the Parliament taking into their serious consideration the great inconveniency which would happen to His Majesties Subjects, and the great affronts and injuries which would be offered them in their passage to Oxford, (especially those who tooke part with them in defence of their just rights and priviledges. As also considering the great mischief which would accrue by occasion, that the great Seale is now in the hands of persons disaffected to the welfare of the subjects of this Kingdome (the Lord Keeper, to whom it belonged, deny-



ing it to be in his custody) have resolved, That so much of the said Terme as shall be, shall be held and continued in the usuall places and Courts at *Westminster*.

*Westminster.*

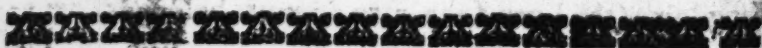
On Friday Octob. 20. The House of Commons brought up their charge against the Archbishop of *Canterbury*, which was read to the Lords at a conference; as also severall votes agreed on by the House of Commons, to this effect.

1. That all proceedings and judgements which have been agitated by pretence of the great Seale since the carrying thereof from the Parliament, shall be nullified and of no effect.

2. That a proportionable number of Commissioners may be chosen out of each House, to whose custody the Great Seale now made by command of both Houses, may be committed for the better and more effectual administration of justice to all sorts.

*Bedfordshire.*

The Kings Forces are now dispersed in severall parts of *Bedfordshire*, *Hartfordshire*, and *Cambridgeshire* foraging and pillaging all places where they come; they have taken sundry persons of note, who, they were informed, did adhere to the Parliament, and plundered their Houses. The ring-leaders of those plundering Troopes are Sir *Lewis Dives*, and the runagado Colonell *Harry*, who lately plundered *Bedford*, not sparing friend or foe. This they doe, that they may divert the Earle of *Manchester*'s intentions of pursuing his designe of clearing the Northerne Counties; but Colonell *Middleton* is gone towards them with a party of 2000 Horse, and was on Tuesday night last at *St. Albans*. Also Sir *Philip Stapleton*, and Colonell *Harvey*'s Regiment are to be sent after them, if there be occasion.



*Printed by Order.*

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# A PROCLAMATION

Concerning  
*A Cessation of ARMS.*

Agreed and concluded on at *Siggings-town*, in the county of *Kildare*, the Fifteenth day of *September*, in the Nineteenth year of His Majesties Raigh, by and between *James Marquesse of Ormonde*, Lieutenant Generall of His Majesties Army in the Kingdom of *Ireland*, for and in the name of our gracious Sovereign Lord *CHARLES*, by the Grace of God, King of *Great Brittain, France, and Ireland*, &c. By vertue of His Majesties Commission bearing date at *Dublin* the last of *August*, in the said Nineteenth year of His Majesties Raigh, of the one party. And *Donogh Viscount Muskerry*, *Sir Lucas Dillon* Knight; *Nicholas Plunket* Esquire; *Sir Robert Talbot* Baronet; *Sir Richard Barnwell* Baronet; *Torlogh O Neale*, *Geoffrey Brown*, *Ever Mac-Gennis* and *John Walsh*, Esquires; Authorised by His Majesties Roman Catholique Subjects, of whose party they are, and now in Arms in the said Kingdom, &c. To Treat and Conclude with the said Marquesse for a Cessation of Arms, by vertue of an Authority given unto them, bearing date at *Cashel*, the Seventh day of *September*, in the said Nineteenth year of His Majesties Raigh, of the other party.

*Whereunto is added, An Instrument touching the manner of payment of 30800 pounds sterling by severall Payments.*

Ordered by the Commons in Parliament, That this Proclamation be forthwith printed: *H: Elfyng, Cler. Parl. D. Com.*


Printed first at *Dublin* by *William Bladen*, Printer to the Kings most Excellent Majesty; And now Reprinted at *London* for *Edm. Hubbard*;

October 21. 1643.

*Ireland.*  
*Burley*  
*K*


(1)  
By the Lords Justices and Councell.

JO. BORLASE. HEN. TICHBORN.

hen consideration had of the annexed Articles of Cessation of Arms, whereby it is concluded and accorded, That there be a Cessation of Arms, and of all Acts of Hostility, for one whole year, beginning the Fifteenth day of September, Anno Domini, One thousand Six hundred Forty three, at the hour of Twelve of the clock of the said day. We the Lords Justices and Councell, according to His Majesties Letters of the One and thirtieth day of July last, Do by this Proclamation in His Majesties Name, ratifie, confirm, and Publish the same; And do require all His Majesties Subjects, to whom it may concern by Sea and by Land, to take notice thereof, and yield all Obedience thereunto, in all the parts thereof.

Given at His Majesties Castle of DUBLIN, the Nineteenth of September, 1643.

R. Bolton. Canc. La. Dublin. Ormonde.  
Roscomon. Edw. Brabazon. Ant. Midenfis.  
Cha. Lambart. Geo. Shurley. Gerrard Lowther.  
Tho. Rotherham. Fr. Willoughby.  
Tho. Lucas. La Ware.

  
*God save the King.*

**A**rticles of Cessation of Arms, agreed, and concluded on at *Singingstown*, in the county of *Kildare*, the Fifteenth day of *Sept.* in the Nineteenth year of His Majesties Reign, by and between *James* Marques of *Ormond*, Lieutenant Generall of His Majesties Army in the kingdom of *Ireland*, for & in the Name of our Gracious Sovereign Lord *CHARLES*, by the Grace of God, King of Great Britain, France, and Ireland, &c. By vertue of His Majesties Commission bearing date at *Dublin*, the last of *August*,  
in



in the said Nineteenth yeer of His Majesties Raige, of the one party; And *Donogh Viscount Muskerry*, *Sir Lucas Dillon Knight*, *Nicholas Plunket Esquire*, *Sir Robert Talbot Baronet*, *Sir Richard Barnwell Baronet*, *Torlogh O Neale*, *Geoffrey Browne*, *Ever Aine Cronis*, and *John Walsh Esquires*; Authorised by His Maj. sties Romane Catholique Subjects, of whose party they are, and now in Arms in the said Kingdom, &c. to Treat and Conclude with the said Marquess for a Cessation of Arms, by vertue of an Authority given unto them, bearing date at *Castell* the Seventh day of *September*, in the said Nineteenth yeer of His Majesties Raige, of the other part.

**F**irst, It is concluded and accorded, that there be a Cessation of Arms, and of all Acts of Hostility, between His Majesties said Romane Catholique Subjects, who are now in Arms, &c. in this Kingdom, and their party, and all others His Majesties good Subjects, for one whole yeer, to begin the Fifteenth day of *September*, *Anno Dom. 1643.* at the hour of Twelve of the clock of the said day.

*Item*, It is concluded and accorded, That free Passage, Intercourse, Commerce, and Traffique, during the said Cessation, shall be between His Majesties said Romane Catholique Subjects, who are now in Arms, &c. and their party, and all other His Majesties good Subjects, and all others in League with His Maj. sty by Sea and Land.

*Item*, It is concluded and accorded, and the said Viscount *Muskerry*, and the rest of the above named Persons, do promise and undertake, for and in the behalf of those for whom they are Authorised to Treat and Conclude as aforesaid; That all Ships, Barges, and Vessells, which shall bring Provisions to any Harbour in this Kingdom, in the hands or possession of such as shall obey the Articles of this Cessation, from *Mundhead* and *Wexford*, and from all the Ports between, on that side where *Wales* is situate, so as they be Ships belonging to any of the said Ports, and do not use any Acts of Hostility to any of the said Romane Catholiques, who are now in Arms, or to any of their party, or to any who shall be waged or employed unto or by them, shall not be interrupted by any of their party, nor by any Ships or other Vessells, of what Country or Nation soever under their power or command, or waged, employed, or contracted with on their behalfe, or by any Forts, Garrisons, or Forces, within this Kingdom under their power, in their coming to this Kingdom, or returning from thence.

*Item*. It is concluded and accorded, and the said Lord Viscount *Muskerry*, and the rest of the above named parties do promise and un-

undertake for and in the behalfe of those for whom they are authorized as aforesaid, that all Ships, Barques, and Vessells, which shall bring Provisions to any harbour in this Kingdome, in the hands of such as shall obey the Articles of this Cessation from any Ports in the kingdom of *England*, having his Majesties passe, or the passe of any who is, or shalbe his Majesties Admirall or Vice-admirall, or the passe of any Governor or Governors of any the Ports in *England*, in his Majesties hands, or which shall hereafter during this Cessation, be in His Majesties hands, or the passe of the said Marques, shall not be interrupted, by any of those for whom the said Lord Viscount *Muskery*, and the rest of the above named Persons are Authorized as aforesaid, neither in their coming to this Kingdome, or in their returne, so as they use not any acts of hostility to any of their said party. And this to be a rule untill his Majesties pleasure be further declared therein upon application of the Agents of the said Roman Catholique Subjects, now in Armes, &c. to his Majesty.

Item, It is concluded and accorded, and the said Iames Marques of *Ormond*, doth promise and undertake, for and in the Name of His Majesty, that no interruption shall be given by any Ship, or Ships, under His Majesties power and command, or waged, imployed, or contracted with, by or in the behalfe of his Majesty or by any of his Majesties Forts, Garrisons, or Forces, within this Kingdome, to any Ship, or Ships, that shall trade with any of the said Roman Catholiques who are now in Arms, &c. or any of their party; or which shall come in, or go out of any the Cities, Townes, Harbours, Creeks, or Ports, of this Kingdome, in the hands of the said Roman Catholiques now in Arms, &c. with Arms, Ammunition, Merchandize, Commodity, or any thing whatsoever, during this Cessation: as on the other side, the said *Donnogh* Viscount *Muskery*, and the rest above named of that party, do promise and undertake, for and in the behalfe of those by whom they are Authorized, that no interruption shall be given by any Ship, or other Vessell whatsoever, under the power and command of their party, or waged, imployed, or contracted with, by or in the behalfe of their party, or by any Forts, Garrisons, or Forces, within this Kingdome, in their power, to any Ship, or Ships, that shall trade with any of his Majesties Subjects, obeying this Cessation, or which shall come in, or go out of any of the Cities, Townes, Harbours, or Ports of this Kingdome, which shall obey this Cessation, with Arms, Ammunition, Merchandize, Commodity, or any other thing whatsoever during this Cessation. Provided that no Ship, or Ships, shall be admitted free Trade, by colour of this Article, but such as are warranted

ranted by the precedent Articles.

*Item.* It is concluded and accorded, that the quarters in the Province of *Leinster* be as followeth, *viz.* That the County of *Dublin*, the County of the City of *Dublin*, the County of the Town of *Droghedagh*, and the County of *Louth*, shall remaine and be during the Cessation, in the possession of his Majesties Protestant Subjects, and of such as adhere unto them respectively, saving and excepting unto the said Roman Catholique Subjects, now in Armes, &c. and their party, all such Castles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *September*, 1643. at the hour aforesaid are possessed in the said counties, or any of them, by any of the said party. And it is further concluded and accorded, that as much of the county of *Meath*, as in the East and South side of the river of *Boyne*, from *Droghedagh* to *Trym*, thence to the lordship of *Moylagh*, & thence to *Moylare*, and thence to *Dublin*, shall during the said Cessation remain and be in the possession of His Majesties Protestant Subjects, and of such as adhere unto them respectively, saving & excepting to the said Roman Catholique Subjects now in Armes, and their party, all such Castles, Townes, Lands, and Territories, and the Lands, hereditaments thereunto belonging, which upon the said fifteenth day of *Sept.* 1643. at the hour aforesaid are possessed by any of the said Roman Catholique Subjects now in Armes, &c. and of their party, within the said limits, and boundaries, and that the Residue of the said County of *Meath* shall remain in the hands and possessions of the said Roman Catholique Subjects now in armes, &c. and their party, except the Castles, Towns, Lands, Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *Septem.* 1643. at the hour aforesaid are possessed within the said last mentioned quarters in the County of *Meath* by his Majesties Protestant Subjects, and such as adhere unto them, or by any of them respectively. And that so much of the county of *Kildare*, as is on this side of the *Liffy* where *Nauis* is situate, and on the other side of the *Liffy* from *Dublin* westward into the County of *Kildare*, so far as the *Rye* water at *Kilcock*, and so far betwixt that and the *Liffye*, as shall be at the same distance from *Dublin*, as the said *Rye* water is at *Kilcock* on that side of the *Liffye*; shall during the said Cessation, remaine and be in the hands and possessions of his Majesties Protestant Subjects and their adherents respectively, except such Castles, Townes, Territories, and the Lands and hereditaments thereunto belonging, which upon the said fifteenth day of *September*, 1643. at the hour aforesaid are possessed within th:

said quarters by the said Roman Catholique Subjects who are now in Armes, &c. and their party, and that the residue of the said County of *Kildare*, shall remaine in the hands of the said Roman Catholique Subjects now in Armes, &c. and their party, except such Castles, Townes, Lands, Territories, and the Lands and Hereditaments thereunto belonging, which upon the said fifteenth day of *September*, 1643. at the houre aforesaid are possessed by his Majesties Protestant subjects and their adherents respectively, within the said last mentioned quarters in the said County of *Kildare*. And that the severall Countyes of *Wiglow*, west *Meath*, *Kings County*, *Queens County*, *Catherlagh*, *Kilkenny*, County of the City of *Kilkenny*, *Weixford*, and *Longford*, shall during the said Cessation remaine in the hands of the said Roman Catholique Subjects now in Armes, &c. and their party, except such Castles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging which upon the said fifteenth day of *September*, 1643. at the houre aforesaid, are possessed within the said County, by His Majesties Protestant Subjects, and their adherents respectively.

*Item*, It is concluded and accorded, that what *Corne*, hath been sown by any of his Majesties Army, or by any of his Protestant subjects, or their adherents, or by any of them, within any of the quarters allotted in the Province of *Leinster*, to the said other party, the same shall be enjoyed by the sowers and manurers paying for the same as they did agree, and in case they did not agree paying the fourth sheafe unto such Garrison within whose quarters the same shall fall. And that in case any of the said Roman Catholique Subjects, now in Armes, &c. or any of their party have sowne *Corne* within any the quarters allotted in the Province of *Leinster*, to the said other party, the same shall be enjoyed by the sowers and manurers, paying for the same as they did agree, & in case they did not agree paying the fourth sheafe unto such Garrisons, within whose quarters the same shall fall. And it is likewise concluded and accorded, that those places which have been protected, by the Lords Justices, or any Officer of His Majesties Army, doe pay according to the agreement which was made, and if no agreement were made, to pay the fourth Sheafe, to those Garrisons or persons who protected them, in whose soever quarters they are; And this to continue for a rule, other then as to so many of those Garrisons, who granted such protection, and are since regained by the said party, or some of them, for whome the said *Donnogh Viscount Muskerry*, and the persons abovenamed are Authorized as aforesaid. And that the Tenants



nants of the Town of *Bullboght* in the County of *Dublin*, if they have not been protected, shall pay according to agreement, and if no agreement made, then the fourth sheafe, and to continue their possessions during this Cessation. And it is further concluded and accorded, that where his Majesty, or any of his Protestant Subjects, or their adherents shall happen to have any Garrison or Garrisons within the quarters set forth in the next precedent Article, for the said other party, that such Garrison and Garrisons, shall have such competency of the Lands aswell profitable as unprofitable, now termed wast, as shall be found necessary for them by any indifferent Commissioners, to be appointed for that purpose.

Item. It is concluded and accorded, that the quarters, in the Province of *Munster* be as followeth, viz. That the County of the City of *Cork*, and so much of the County of *Cork*, as is within the subsequent Garrisons, viz. From *Youghall* to *Mogeely*, thence to *Formoye*, thence to *Michelsstowne*, thence to *Liscarroll*, and so in a line from *Michelsstowne*, and *Liscarroll* northward, as farre as His Majesties but Garrisons on that side doe extend; and from *Liscarroll*, to *Mallow*, thence to *Cork*, thence to *Carrig-Croghan*, thence to *Rockfordstowne*, thence to *Bandonbridge*, thence to *Tinnemolagie*, and thence forward to the Sea, together with the said Garrisons, shall during the said Cessation remaine, and be in the possession of his Majesties Protestant Subjects and of such as adhere unto them: Saving and excepting to the said Roman Catholique Subjects now in Arms, &c. and their party, all such Castles, Townes, Lands, Territories, and the Lands and hereditaments thereunto belonging, which on the said fifteenth day of September. 1643. at the houre aforesaid are possessed in the said Counties, or any of them, by any of the said Roman Catholique Subjects now in Arms, &c. and their party. And that the residue of the said County of *Cork*, shall likewise remaine to the said party last named, saving and excepting to His Majesties Protestant Subjects, and their adherents, all such Castles, Townes, Lands, Territories, and the Lands, and hereditaments thereunto belonging, which on the said fifteenth day of September, 1643. at the houre aforesaid, are possessed in the last mentioned quarters by them, or any of them. And that the County of *Tipperary*, the County of *Limerick*, the County of the City of *Limericke*, the County of *Kerry*, the County of *Waterford*, the County of the City of *Waterford*, and the County of *Clare*, shall during the said Cessation remaine, and be in the possession of the said Roman Catholique Subjects now in Arms, &c. and their party. Except *Knockmore*, *Ardmore*, *Piltowne*, *Cappoquin*, *Ballinetrá*,



*Stroncallly, Lismore, Balliduffe, Lusfinny, and Tallowe*, all situate in the County of *Waterford*, or as many of them as are possessed by His MAJESTIES Protestant Subjects, and their adherents, the said fifteenth day of *September*, 1643. at the houre aforesaid, and likewise except all such Castles, Townes, Lands, Territories, and Hereditaments thereunto belonging, as within the said Countyes respectively, on the said fifteenth day of *September* 1643. at the houre aforesaid are possessed by any of His Majesties Protestant Subjects, or such as adhere unto that party respectively, in the said County of *Waterford*, and the rest of the last mentioned Countyes. And it is concluded and accorded, that the like rule for *Corne sown*, and what shall be payed by places protected, and for the laying out waists for the respective Garrisons, shall be observed in the Province of *Munster*, as it is set downe for *Leinster*.

*Item.* It is concluded and accorded, that the quarters in the Province of *Ulster*, be as followeth: viz. That such Countyes, Baronyes, Lands, Tenements, and hereditaments in the Province of *Ulster*, which the said fifteenth of *September*, 1643. at the houre aforesaid, are possessed by any of his Majesties Protestant Subjects, or any that adhere unto them, and all Places protected by any Commander during Authority from his Majesty, shall during the said Cessation remaine entirely in the hands and in the possession of his Majesties Protestant Subjects, and such as adhere unto them, excepting such Castles, Lands, and hereditaments, as on the fifteenth day of *September*, 1643. at the houre aforesaid, are possessed by the said Roman Catholique Subjects now in *Armes*, &c. or their party. And that all such Countyes, Baronyes, Lands, Tenements, and hereditaments, in the said Province, which on the said fifteenth of *September*, 1643. at the houre aforesaid, are possessed by the said Roman Catholique Subjects now in *Armes*, &c. and their party, shall remaine intirely during this Cessation in the hands and Possession of the said Roman Catholique Subjects now in *Armes* &c. and their party, saving and excepting thereout all places protected by any Commander, deriving Authority from his Majesty, and likewise excepting thereout all such Territories, Castles, Towns, Lands, Tenements, and hereditaments, which on the said fifteenth day of *September* 1643. at the houre aforesaid are possessed by any of his Majesties Protestant Subjects, or such as adhere unto them. And it is concluded and accorded, that the like rule for *Corne sown*, and what shall be payed for protected places; and for the laying down of waists for the respective Garrisons, shall be observed in the Province of *Ulster*, as is set downe for *Leinster*.

*Item.*

(7)  
*Item.* It is concluded and accorded, that the quarters in the Province of *Connaght*, be as followeth, viz. that the County of *Galway*, the County of the town of *Galway*, the Counties of *Mayo*, *Roscommon*, *Sligo*, and *Letrym*, in the Province of *Connaght*, and all such castles, lands, tenements and hereditaments in the said Province which the said fiftenth day of *September*, 1643. at the houre aforesaid are possessed by the said Roman Cetholick subjects, now in armes, &c. and their party, shall during the said cessation remain entirely in the possession of the said Roman Catholick subjects, now in arms and their party, excepting all such Territories, castles, lands, tenements and hereditaments within the said severall Counties which upon the said 15. of *September* 1643. at the houre aforesaid, are possessed by any of his Majesties Forces, or by their party, or by any of them, and that those who after taking protection of any of his Majesties Forces, or any of that party, or from any Governours, deriving Authority from his Majesty there, have joyned themselves to the said Roman Catholick subjects now in armes, &c. and their party, shall pay no contribution unto such who protected them. But in regard there may be a rule different touching persons that may be said to doe this, and consequently touching the Contributions payable by them. It is concluded and accorded that such disputes and questions, if any shall arise, be determined by Commissioners indifferently chosen on each side, and it is concluded and accorded, that the like rule for sowers and manurers of corne within the quarters of each other, shall be observed in the Province of *Connaght*, as is set downe for *Leinster*.

*Item.* It is concluded and accorded, and the said Marquesse of *Ormond*, for and in the name of his Majesty doth promise and undertake, that no interruption shall be given unto any of the said Roman Catholick subjects now in Armes, &c. or their party, in any of the said Counties, quarters, or places by the said precedent Articles unto them or any of them limited as aforesaid, during this Cessation; like as the said *Donnogh Viscount Muskery*, and the rest of the above named persons who are authorized, as aforesaid, do promise and undertake, that no interruption shall be given unto any of his Majesties Forces, Protestant subjects, or such as adhere unto them, within any of the said Counties, quarters or places, by the precedent Articles limited unto them, as aforesaid, during the said Cessation.

*Item.* It is concluded and accorded, that no Officer of the Armie, or Souldier of either side, shall be admitted without licence from the Commander in chiefe of the Army on both sides, or of the Commander of the next chiefe Garrisons respectively to passe or repaire into any garison on either side, save that it be lawfull for either party to

furnish any garison in their power during the Cessation, with victu-  
als, cloth, amunition or other necessaries by licence, as aforesaid,  
which is not to be denied upon demand.

*Item.* It is concluded and accorded, that if any Army or Forces  
in this Kingdom raised by his Majesties authority, or any part there-  
of, or any other his Majesties subjects shall not yeeld obedience to the  
Articles of this Cessation, but shal publicly stand in opposition there-  
unto; that the said Roman Catholick subjects now in Armes, &c. and  
their party may persecute such : and the said *James Marquesse of*  
*Ormonde* doth promise and undertake that such who shall so stand in  
opposition, shall not be assisted, protected, or defended against the  
said Roman Catholick Subjects now in armes, &c. or their party, by  
his Majesty or any of his forces. And yet neverthelesse the same shall  
not be understood to be any breach of cessation, as to other parts of the  
kingdome, which shall conforme and yeeld thereunto. And whereas  
the assistance of his Majesties forces is desired by the said Roman Ca-  
tholick subjects now in armes, &c. against such as shall oppose the  
Articles of this cessation and will not yeeld obedience thereunto, or  
interrupt the trade and traffick, albeit that it is not to be supposed that  
there will be any such, the said *James Marquesse of Ormonde* doth  
further promise and undertake, that their said request shall be made  
known to his Majesty, and upon signification of his pleasure the same  
shall be obeyed.

*Item,* It is concluded and accorded, that if in other cases it be pre-  
tended on either side that the Cessation is violated, that yet no Act of  
Hostility is immediately to follow ; but first the party complaining  
is to acquaint the Lord Generall, Lieutenant Generall, or other chiefe  
Commander of either side in that Province, in which the said Cessa-  
tion is pretended to be violated therewith, and to allow fourteene  
dayes after notice given, for reparation or satisfaction, and in case re-  
paration or satisfaction be not given or tendred, then fourteen dayes  
notice to be given before Hostility begin.

*Item.* It is concluded and accorded, that all Prisoners and hostages  
of both sides in all parts of the Kingdome, excepting such of them as  
are indicted of any Capitall offence, shall be mutually released and set  
at liberty, within seven dayes after publication of the said Cessation.  
And the said Marquesse of *Ormonde*, doth further promise and under-  
take ; that such prisoners who indicted of any capitall offence, shall  
be set at liberty upon Baile, untill his Majesties further pleasure be  
knowne therein. Provided neverthelesse that if any party of his Ma-  
jesties Army in any other Province of the Kingdom, shall not with-  
in ten dayes after publication of these Articles, yeeld obedience  
thereunto;

thereunto ; that the same shall be no breach of cessation, but that his Majesty be first made acquainted with such disobedience, & his direction expected therein: & that all other persons that do reside with either party, and all women and children shall be permitted within seven dayes after publishing of this cessation, or when they please, with their goods and chattels, to depart to what place they please, with a safe conduct or convoy if they desire it.

*Item.* It is concluded and accorded, that the said Roman Catholick Subjects, now in armes, &c. and their party, may at any time during the cessation send such Agents to his Majesty as they shall think fit: and that the said Agents shall have safe conduct in writing from the chiefe Governour or Governours of this Kingdome for the time being, upon demand.

*Item.* It is concluded and accorded, and the said Marquesse of Ormond, doth promise and undertake for and in the name of his Majesty, that all and every of the precedent Articles, which have bin agreed unto, and undertaken by the said Marquesse, for and in the behalfe of his Majesty, shall be faithfully, truly, and inviolably observed, fulfilled and kept. And the said Viscount Muskery, Sir Lucas Dillon, Knight, Nicholas Plunket, Esq. Sir Robert Talbot, Baronet, Sir Richard Barnewell, Torlogh o Neale, Ever Mac Gennis, Geffry Browne, and John Walsh, Esq. For and in the behalfe of the said Roman Catholick subjects, now in armes, &c. and their party do promise and undertake, that all and every of the precedent Articles, which have agreed unto and undertaken by them, for and in the behalfe of their party, shall be faithful, truly, & inviolably observed, fulfilled, & kept.

*Lastly.* It is concluded and accorded, that all possessions, and likewise all goods and chattels, that shall be found in *Specie*, taken by either party, after the houre of twelve aforesaid, and before publication of this Cessation, shall be restored to the owners, and after publication, all possession and goods that shall be taken, to be restored to the owners upon demand, or dammages for the same.

*In Witnesse* whereof the said Marquesse to the party of the said Articles remaining with the said Viscount Muskery and the rest of the above named persons, hath put his hand and Seale. And the said Viscount Muskery, Sir Lucas Dillon, Knight, Nicholas Plunket, Esq. Sir Robert Talbot, Baronet, Sir Richard Barnewell, Baronet, Torlogh o Neale, Geffry Browne, ever Mac-Gennis, and John Walsh, Esquires. To that part of the Articles remaining with the said Marquesse Ormonde, have put their hands and seales, the day and yeare, first above written.

Muskery.	Lucas Dillon.	Nic. Plunket.	Rob. Talbot.
Rich. Barnewell.	Torl. o Neale.	Geffry Browne.	
Ever Magennis.	Io. Walsh.		



An Instrument touching the manner of payment of  
30800 pound sterling, by severall payments.

**W**Hereas by an Instrument bearing date with these presents, we have in the behalfe, and by authority from the Roman Catholicks of this Kingdome, freely given unto his Majestty the sum of thirty thousand pounds sterling, wherein the times or manner of payments are not expressed. We do therefore hereby agree, that the same shall be paid in manner following, viz. 5000 pounds within one moneth next after the date of these presents, the one halfe in money, and the other halfe in good and Merchantable Beeves, not under four, or above ten years old, at the rate of 30 pounds the score, at the City of *Dublin*, 5000 pounds more; within one moneth, next after the said first moneth; the one halfe in money, and the other halfe in Beeves as aforesaid, at the like rates at the City of *Dublin* aforesaid; also within two moneths next after, five thousand pounds more, whereof one halfe in Beeves, as aforesaid, at the like rates; and the other halfe in money: one other five thousand pounds; at or before the last of February next, and the summe of 10000 pounds, being the last payment of the said thirty thousand pounds, at or before the last day of May next, which shall be in the year 1644. And we hereby further agree, that eight hundred pounds more shall be paid to his Majestties use, to whom the Lords Justices shall appoint at the Garrison of *Naas*, within two moneths next ensuing, the one halfe by one moneths end next after the date hereof, and the other halfe by the end of one moneth more, next after that first moneth; all other payments in money, save the eight hundred pounds shall be paid at *Dublin*, and the rest of the Beeves, save the said first two payments, to be paid within the severall Provinces to His Majestties use, to such persons as shall be appointed by his Majestties Lords Justices, or other chiefe Governour or Governours in this Kingdome; they first giving notice to us, or any one or more of us, of their pleasures therein. *In witness* whereof, we have hereunto put our hands and Seales the sixteenth day of September. 1643.

*Muskery. Lucas Dillon. Nic. Plunket, Rob. Talbot. R. Barnemwell. Ter. Neale. Geffry Browne. Ever Magennis. Jo. Walsh.*

FINIS.







30  
P A C T U M  
&

Fœdus Sanctum

P R O

*Religione reformandâ & conservandâ,  
pro Authoritate, & Majestate Regis  
tuenda, pro Pace, & Salute*

*TRIUM REGNORUM,  
ANGLIÆ, SCOTIÆ, & HIBERNIÆ  
Stabilienda, à Regnorum Ordinibus & po-  
pulo solenniter initum.*

Jer. 50. 5.

*Venite, jungite vos Domino Fœdere perpetuo quod nunquam oblivioni traletur.*

Prov. 25. 5.

*Anser improbum à conspectu Regis, & solium ejus in Justitiâ stabilietur.*

2 Chron. 25. 15.

*Omnes Judæi letati sunt de isto juramento, nam ex toto animo suo juraverunt,  
& quæsiverunt Deum toto studio, & inventus est ab eis: & dedit Dominus  
illis requiem circumquâq.*

*Octob: 23. MDCXLIII. London*

MUSEUM



## P A C T U M

&amp;

Fœdus Sanctum, &amp;c.



Nos Procures, Barones, Equites Aurati, Nobiles, Urbium & Oppidorum Municipales, Verbi Dei Ministri & Præcones, Populusque in Regnis Angliæ, Scotiæ, & Hiberniæ universus, qui providentiâ Dei sub uno Rege vivimus, & ejus benignitate unam eandemque reformatam Religionem profiteamur, sermone habentes in animo, Gloriam Dei, amplitudinem Regni Domini Nostri & Salvatoris Jesu Christi, Majestatem & felicitatem Serenissimi Regis Nostri, ejusque Posterorum, nec non libertatem Publicam, Pacem & salutem trium Regnorum, in quibus conditio privata cujusque nostrum continetur & includitur: Revocantes



tes etiam in memoriam Proditiones, Machinationes & Conspirationes sanguinolentas, cæpta & incepta nefaria Hostium Dei ejusque populi, adversus veram Religionem & eam proficentes ubique locorum, nominatim in hisce Tribus Regnis, à primâ retrò Reformatione indefinenter in hodiernum usque diem ante oculos itidem habentes, in quantum Hostium furor, impotentia & animi elatio nuper & nunc ad stuporem increvit, & in nostram ruinam mirè se exercuit, prout miseranda conditio Ecclesiæ & Politeias in qua moribunda anhelat Hibernia, nec non angustiarum ingentes, sub quibus distracta gemit Anglia, & imminencia pericula, quæ suis & fratrum malis exercita, non sive causa sibi meruit Scotia, hodie apertè plus satis testantur. Jam tandem multis aliis viis prius & sæpe, sed frustrâ tentatis, putâ humillimè supplicando, palàm protestando, seriò remonstrando, imò multa mala patiendo; juxta laudabilem horum Regnorum pristinam consuetudinem, & secundum populi Dei in aliis regionibus pium exemplum, post maturam deliberationem, pro Religione vera, salute nostrimetipsum & Regis Majestate, ab extremâ ruinâ & everfione tuenda, mutuum hoc pactum & foedus sanctum inire decrevimus & certo nobiscum constituimus; cui omnes universi & singuli pro se subscribimus, & elevatis in cælum versus Deum Omnipotentem manibus in verba sequentia juramus.

1. *Auxilio Dei nos universos & singulos in loco ordine & statione sua, revera, constanter, sincere & pro virili velle conari & eniti, Religionem Reformatam Ecclesiæ Scoticane in Doctrina, cultu, Disciplina, & Sacra politia adversus Hostes communes defendere & tueri: nec non Religionis reformationem per Regna Angliæ & Hiberniæ in Doctrina, Cultu, Disciplina, & politia ad normam Verbi Dei, & ad exemplar Ecclesiarum in Orbe Christiano optime reformatarum, quo ad fieri potest perducere: Quin etiam Ecclesias Dei per hæc Tria Regna in fidei confessione, Ecclesiastica politia modo, cultus divini norma, & Catechismi formulâ ad quâ proximam conjunctionem & uniformitatem adducere sancte pollicemur: Ut nos omnes, Posterique nostri post nos sicuti fratres in vera fide & amore mutuo vivere possimus; & ut dominus in medio nostri habitare delectetur.*

2. *Nos universi & singuli sine personarum respectu velle dare operam seriò suscipimus, ut Papismus, Hierarchia (i) regimen Ecclesiæ tyrannicum (per Archiepiscopos, Episcopos, Cancellarios, Commissarios, Decanos, Decanos & Capitula, Archidiaconos, & omnes id genus alios Officiales & Ministros, ad tyrannidem hanc pertinentes) Superstitio, Hæresis, Schisma, profanatio omnis, denique quodcunque sanæ doctrine & pietatis efficacitæ contrarium fuerit, è domo Dei penitus ejiciantur: ne forte aliorum hominum in peccatis consortes, unâ cum illis iusto Dei iudicio iisdem Plagis plectamur, & ut in hisce Tribus Regnis Dominus Deus sit unus, & Nomen ejus unum.*

3. *Pari cum sinceritate, veritate & constantia nos omnes & quemque nostrum, prout conditio ejus fert & vires patiuntur, velle studere, bonorum & vitæ Impendio, Parliamentorum jura & privilegia justa, & Regnorum Trium libertates legitimas mutuò defendere & conservare, atque Regis nostri Authoritatem & Majestatem in omnibus tueri, vera Religione & justa Trium Regnorum libertate salvis certo promittimus; ut mundus universus juxta cordium nostrorum intima testimonium nobis justum perhibere possit, nos non omnino in animo habere, vel tantillum serenissimi Regis nostri Majestati demere, aut justæ Prærogativæ ejus officere.*

4. Nos velle revera & fideliter conari omnes eos detegere qui nuper fuerunt, nunc sunt vel posthac futuri sunt incentivi turbarum, artifices malorum & fomites dissidiorum, quibus Reformatio Religionis impediri, Rex a Populo dividi, unum Regnum ab altero disjungi queat; & eos qui contra fœdus & pactum hoc nunc sancitum factiones inchoant, & partes fovent, detegere, ac notos facere, universi & singuli spondemus, ut tempestive ad examen publicum adducantur, & pro meritis pœnas luant juxta gradum criminis & delicti, ac prout curia Suprema Regnorum, vel ab iis ad id munus delegati, æquum & justum censuerunt.

5. Quum benignitate numinis felix & fausta Pax inter duo hæc Regna Angliæ & Scotiæ majoribus nostris, licet serio & multoties optata, nunquam adeo plene concessa ac nunc nobis data, & ob majorem rei stabilitatem actis utriusque Parliamenti vel senatus supremi rata & confirmata est, nos universos & singulos juxta ordinem & conditionem, in quibus ab omnipotente Deo locati sumus, velle sedulo niti & diligenter curare pro viribus nostris, fidem præstamus ut hæc duo Regna in Pace ac Unione firmâ conjuncta ad omnem Posteritatem permaneant, & ut hujusce Pacis & Unionis hostes pertinaces, sicut superiore in Paragrapho indicatum est justis afficiantur suppliciis.

6. Nos universi & singuli juramento nosmetipsos obstringimus, juxta ordinem & conditionem nostram in communi hac Religionis, Regiæ Majestatis, Libertatis & Pacis Trium Regnorum causâ, nos velle juvare & tueri omnes eos qui usâ Nobiscum hoc Pactum & Fœdus Sanctum inierint, in omni re honesta, ac legitima, qua Fœdus hoc conservari & promoveri possit, nec pati nosmetipsos ulla comminatione, combinatione, suasionem, & vana pollicitatione ab sancto hoc fœdere abstrahi, aut ab eo ita divelli, ut in contrariam partem labamur, vel ad detestandam adiaphoriam & neutralitatem deducamur, cum causa hac omnino propter Dei Omnipotentis gloriam, Regnorum nostrorum tranquillitatem, & Regis serenissimi nostri Majestatem susceptra sit, sed in eo, omnibus dictus vita nostra constanter & fideliter permanere, & id contra omnes difficultates & obstacula, quoad  
possimus

*possumus, promovere; ac si quid impedimenti sese obtulerit quod ipsi superare nequimus, nos velle tempestivè rem notam facere, ut mature ei obviam iri, ac id amoveri possit, hæc omnia in conspectu Dei fideliter præstare nitentur.*

Denique cum Regna hæc quorum Membra sumus multis peccatis obnoxia sunt, adversus Deum ejusque filium Dominum nostrum Iesum Christum, prout plus satis ex iis quæ patimur malis, peccatorum genuinis fructibus, manifestum est, seriò profiteamur & coram Deo & Hominibus protestamur nos syncerè cupere pro singulis nostris & totius populi peccatis in conspectu Dei contritò corde humiliari, præsertim quod non tanti ac debuimus inestimabile Evangelii beneficium fecimus; Nec puritatem & potentiam ejus studuimus; Neque habere Christum in cordibus nostris regnantem, & ambulare in viis ejus enixi sumus, unde alia omnia inter nos adeo frequentia peccata tanquam à fonte emanarunt. Itaque nunc seriò propositò nixu sincero & voluntate certâ, cum omnibus cuicque nostrum subditis, tum publicè tum privatim, in omni officio erga Deum & Hominem, Errores & deviationes vitæ nostræ emendare, & certatim alios aliis in exemplum veræ per omnia reformationis præire, ut Deus iram suam, & indignationem gravissimam à nobis avertat, & ut Ecclesias hæc, Regis Majestatem, ac Regna hæc in Pace firma & sincera stabiliat. Itaque hoc Sacrum Fœdus coram omnipotente Deo cordium scrutatore (revera & cum omni sinceritate in animo  
pro

pro virili id prestare habentes) nunc pangimus prout  
 die illo tremendo, quo secreta cordium detegenda sunt,  
 responsuri sumus. Quare Dominum Spiritu suo San-  
 cto in hunc finem nos corroborare, atq; vota & cona-  
 tus nostros scelici successu secundare velit obnixè roga-  
 mus, ut abhinc nobis populo suo tranquillitas turbis li-  
 bera, salus periculis vacua, & Regi nostro authoritas fir-  
 ma esse possit, atq; etiam ut nostro exemplo alia in orbe  
 Christiano Ecclesiæ jam diu vel sub Romani Anti-  
 christi iugo gementes, vel à tyrannidis ejus mancipiis  
 miserè vexatæ, animum capiant & unanimes in hono-  
 rem Dei, amplitudinem Regni Christi, & Pacem, ac  
 Tranquillitatem Regnorum, Principatum, & rerum  
 publicarum Nomen Christi profitentium unâ cum  
 nobis hoc Sanctum Fœdus, saltem ei simillimum inter  
 sese tempestivè & alacriter inire discant.



FINIS.







A  
**PEACE,**

BVT NO

Pacification.

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100-100000

A  
P E A C E  
B U T N O

PACIFICATION.

OR,  
An Answer to that new Designe of the Oath  
O F

PACIFICATION  
AND  
ACCOMMODATION.

Lately printed.

*A subject for all that love true peace and  
liberty, to consider.*

---

By *John Saltmarsh*, M.M.A.

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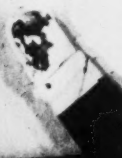
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*By Humphrey Blunden*



PEACE

PAINTING





A  
P E A C E.  
BVT NO  
PACIFICATION.



T is a notion more *Platonicall* than *reall* for a private man to thinke he can arbitrate *Imperiall* differences, and it is rather an act of *Fancie* than *Iudgement*, a policy of *Imagination*, than *State*, for the soule of *one* is of no just latitude nor com-

prehension for a *designe* of that bredth, as the *Pacification* of a *Kingdome*, and when the judgement proves too narrow for the *designe*, the *designe* must needs fall short of the requisite proportions; and further, they that would interuene in such controversies, and mysteries of high Accommodations, must be situated geometrically for both sides, and stand upon so much vantage ground, as he may have a full prospect over all particulars, whether springing or full blowne. As

*A Peace, but no Pacification.*

for instance, if you would compose the *King and Parliament*, you must either have a right and cleare cognizance of both, and see almost the veriest aromes in the state of both; or else you shall doe right to neither; for the least things are of moment in *States*, and *Politicks*, and I doe beleieve it is impossible for any to be so qualified an *Arbitrator* for our supreme disputes, being so full of new *Revolutions*, and *Interpositions*, especially now, when an *Almighty power* seemes to mingle, and incorporate his owne *Interests* with ours, and engage us upon new *Fundamentals*.

And though *Accommodation* bee such a subject as will gaine both Readers and parties, yet it is of dangerous consequence, to write unto the spirits of men, of things that may retard and stay their publick pursuits; especially now in a time of an Irish *Accommodation*; for there are few in such haste after their enemies, but they will stay a while and talke with any that can parley and discourse of *Peace*; and the musick of *Pacification* is so sweet, as many could willingly let their engagements fall out of their hands to hearken and follow such tunes: we should be farre better *Statesmen* for these times, if wee first laboured to finde the true elevation of things, for when we have such intrinsecall variations in our State and Church, it cannot bee an act of commensuration to weigh designs at the beam of old *Politicks* and *Conveniencies*, and they that would now place us upon old bottomes, are such in whom the old interests prevaile more than the new, and if we take hold of them to guide us, they will at length bring us backe into as bad a condition as we have forsaken; although they may seeme to lead us about a while  
through

*A Peace, but no Pacification.*

through some new and pleasing conceptions to entertaine us from observation. It was a smooth fallacy of the Prophet, who led his enemy so farre, as he suffered him not to see the mistake, till he had brought him into the midst of Samaria. The peace and prosperity we have had, have wrought in us such principles of ease and indulgency, as makes us industrious in projects, after Pacifications, never looking forward at inconsistencies, nor behind at consequences, nor about us, at the season, and other circumstances.

For Accommodations in the latitude of the notion, are of such a contexture, and intermingled constitution, as they usually take in various and equall principles from both. Now I appeale to any whether the others Principles either Religious or Civill be consistent with ours now, and whether they be such as can dwell together, or incorporate, whether their essences and operations be not divers, and being so contrariant as we see, and having wrought out each others interests into severall independencies and stations already, how shall these be reconciled! unlesse wee attaine hereafter to live under those heavenly and propheticall influences, where *Antipathies* and *Contraries* are made friends, where the *Lion* and the *Lamb* lye downe together, and the children play with the *Cockatrice*.

Againe, *Accommodation* is the putting an untimely period to our *Reformation*, which by that must necessarily be prevented in the period it aimed at, because it seemes to be met in the halfe way, and we bespeake it to stop, and bring with us a new designe rather of *diversion*, than *advancement* or *propagation*.

And

*A Peace, but no Pacification.*

And again, these times are such as the *insusins* are stronger, and the *principles* too, being inabled not only by many *d. vine influences* and *providences* and *concur-rencies*; but carried on with *Arguments*, and *reason*, and *treatises*, which the *contestations* of former ages in this Kingdome never knew; each party assuring their side with a more learned Artifice, so as men are now acted as well by *conscience* as *passion*, as well by *Judgement* as *resolution*, and this is one reason with me that not any such *pacification* can well be transacted, for both sides have been so *Argumentatively* and *rationally* informed, and have taken in their owne *fundamentals* so deeply, and in so much *divinity*, and *assurance*, as it is not possible nor probable to mediate a *reconciliation* till you have loosened and unhinged the one; and therefore these *Maxims of Moderation & Accommodation* are rather the *issues*, and *ingenious experiments* of Melancholy spirits, who please themselves and others in these stormes, and gloomy seasons, by painting twilightes and calme enterludes; or else the subtil incantations of some that are no right wishers to the cause: and doe wee not further see how the wars and broyles of preceding ages, left alwayes a turbulent and inflaming remainder in the dispositions of men? so as the old differences and effusions did onely forsake the broader and wider passages of Battailes, and sought out straiter, those of Emulations, Duells, and Quarrells, and men have rather fought the great Contentions over againe in the Abridgements afterwards, so as the warre was still the same in such unsound Pacifications, onely the method was new, and the bloud of those warme distempers flowed downe onely in narrower



*A Peace, but no Pacification.*

rower channels, and thus when civill contentions, and Nationall flames are forced backe againe by the hand of an immature Pacification, they brake out in as many particular combustions, as summ'd up, would make a competent destruction. And besides all these considerations, the *Parliamentary party* have obliged themselves by *Vowes* and *Covenants*, and so are not such masters of times and circumstances, as their enemies are; (having given up their owne *relations* and *selfe policy*, and involved them in more *universall* and *sublime ends*) but their enemies (whose *interests* are of a lighter and easier, and more sequacious constitution) are ready to turne with all advantages of State, and every civill or gainfull emergency; and though they be men of obligations, and Covenants too, yet their Covenants are rather like engines of Policy and Religion, to open and shut at pleasure, and to let down and take up their soules and affaires to the necessities, conveniences, and occasions of State: and this overthrowes the very *substratum* and fundamentall of this new Oath; for when there hath beene such private *landing places* and secret *Posternes* in their owne Covenants, to goe out and come in at, it is most likely that if they finde not the like liberty againe in another, they will force it; it being now made by wicked Counsellors one branch of the Prerogative to be transcendent to *Obligation*, and *Protestation*, and *Covenant*, and to make the supremest violations and evasions lawfull, but the woe will not fall so directly upon the *Covenanter*, as upon those that have mistaught him, and drawn out his good intentions into the labyrinths of their owne art, these are the ministers of seducement, & by such are the best

*A Peace, but no Pacification.*

carried on, (having made some virtue their friend for a time, or some peculiar disposition of their master at their first insinuation.)

And though the *Author* of the *Pacifying Oath* would perswade us of the terrours, and judgements, such *Oathes* would cast upon the *Violators*, as if the *violation* brought with it (like a boding Comet) the sparklings of an heavenly indignation; yet wee must know that *Princes* as they are exalted into the divine notion of *Gods*, so their Favourites make them beleeve that their politicall *deitie* can secure them; and then there are ever some State Casuist at hand too who can heale their distempers with many a blandishment and evasion, so as I know not whether to admire more the glory, or infelicity of a Crowne, for there is a Divinity which is calculated meerly for the Meridian of Princes, and will fit no lower condition; and there is an order of *Prerogative Divines*, who onely study the *disinteressings* and *disobligings* of their *Prince*: now I would gladly know what remedy he hath reserved for us in case of violation (it being too apparant how the supremest may be misinstructed and abused,) all I can find out, is an heavenly indignation & revenge; and he must know, this is not an immediate judgment which treads alwayes on the heeles of a transgression, but may be powred upon the next succeeding *Throne*, or at least in the evening of the offendour; for there are certaine *gradual effluxes* of the *Divine Wrath*, and many *stages* and *periods* which his Infinite Wisedome makes, and is not accountable to our Tribunals; and what shall a State doe then in this space and intervall to judgement? for being then made passive againe, it be-

*A Peace, but no Pacification.*

becomes a subject to as much, if not more *Tyrannie*, than before : and usually the *revolt* of *Prerogatives*, and the *Relapses* are more dangerous than the first ex-  
cesse : as the wrath of *Pharaoh* and *Saul* after some particular violations grew more implacable and violent : and as we see in civill Stories of our owne : and the reason why a *relapsing* power becomes more vindicative, because there is a capacity of revenging recovered, and there seems to lye nothing in their way to breake the stroke.

Nor let the Author of the new Oath thinke he can be more ingenious in *contriving*, than some Ministers of State in *eluding*, nor so exquisite in the *forme*, as they in their *suggestions* and *infusions* for violation: and whatsoever he tels us of the *ancient transaction* in such cap. 29.  
cases, I must answer him, that if hee can revive the (a) Tanti  
(a) ancient reverence and simplicity and faith of those nimium  
ages with the ancient transaction, then I shall allow est Re-  
more to his president : but he knowes that the rump: fir-  
(b) *Machiavillisme* of later times have made a *Maxime* in the ma & va-  
science of Politickes, how to overwit their owne ob- lida fun-  
ligations, and have made it one part of the perfection dament a  
of a Statist, (c) to be too wise for engagements : and poni, quo-  
though the wisdom of the first coalition in this State ram non  
made it their surest designe to seale the *Inauguration* postremum  
by an *Oath*, yet we see there is no infallibility in such hoc fuit,  
counsels and acts ; no protection from the violence of ut fides  
evill counsell : and such hath beene the declination of as iura-  
States of late, that *Oathes* were but in the reputation mentum  
civitatem  
regere.  
Liv.  
(b) Prin-  
cipe nihil  
inustum

quod fructuosum; Expediret autem fingere contrarium atque ita iuramentum concipere non assitiam populum iniuriis. Lib. 5. pol. c. 9. (c) Sic Julius II Pontifex iactare ausus est, turpissimo hercule exemplo se fœdera & societates cum Gallis Germanisque non aliter contrahere quam fallendi gratia.

*A Peace, but no Pacification.*

of *Politicke formes* with many, unlesse it be with those who drive on a holier designe, as that of *Reformation*, and with such, Covenants and Oathes have their just reputation, as it appeares in the late transactions of Scotland, and other Reformed Kingdomes, and of England now; and this appeares to be the opinion of this Author too, for in his sixt page, he urges much the *stately and sanctimonious forme or solemnity, as of necessity amongst Plebeians*, so as by that very notion, he pleads the Pompe and Ceremony of an oath so as if he would have it by that accessse of some glorious lustre, to dart the people into an obligation, as well as the Prince; when as there are many safer, and more naturall meanes to becalme the jealousies of Subjects, even a reall application to their affections, in the motions of Justice, and Peace, and Religion; and that people shall never take *umbrages*, where the *goings* of the *Prince* are cleare and discernable, and not shaded by the crowde of *Privadoes* and bad Ministers; but in a word, when the first and Primitive oath which is the highest and most supream rise of an obligation, is not inviolable, nor includible, what strength and assurance, can be in derivatives and supplementals of the same nature?

Nor do I think it a designe of that happy and wholesome constitution as some take it, I mean an oath of Pacification, for satisfaction of jealousies, for there is an art to take away all jealousies, and in the roome bring delusions of assurance, and so thicken and in-crasstate the satisfactions, that people shall in time forfeite their liberties in a mist, and scarce believe they are oppressed, till they be oppressed almost beyond a remedy; and this nation hath been ever easily carried on into such an incredulity and misbelieve, and

Quale e-  
rat Athe-  
nienſium  
& hostie  
multorum  
principum  
viro popu-  
lum nul-  
lis mini-  
is affe-  
ctum in  
Pleb's e-  
nim iura-  
mento hoc  
contenta,  
& veluti  
ſecura de  
reliquis  
non ad-  
modum  
erit ſolli-  
cita, eli-  
amſi poſtea  
magis  
minuſis  
afficiatur.



*A Peace, but no Pacification.*

have often served many yeeres apprenticeship both of ignorance and bondage.

Nor will any wise man suppose that to bee a good condition for any State, especially for a government so mixt as ours, which ought ever to be looking to the just *Interests* of one another, especially after a season of encroachment and exorbitation: for to take in such a remedy as shall leave no Jealousie behinde it, is to take in such a quantity of *Opium* as will rather bring a Lethargy than a kindly rest, and rather make a Kingdome *stupid* than *peaceable*; surely those remedies are best, which keepe States waken and sensible, and the eyes of the Kingdome open. And as there is a jealousy in some which is but a virtuous luxuriency of love and affection, and tends onely to the preservation of honor and propriety in the suspected party, so there is in the best States: & sure there is no such way to keep things in their owne rights and priviledges, but such a sollicitous and carefull vigilancy, and wise suspicion.

That which I now conceive to be the only Interest of our Reformation, is not a Pacification but a Peace. For a Pacification is a more proper and safe notion for forraigne States than our owne, for a Pacification is but the accommodating of a difference, and a meeting of severall principles, and a resolving to agree with one another, without any further incorporation, but this cannot be intrinsecall nor naturall enough for us of the same kingdom, this is no such iedistant complication as we should now aim at, and as our new & holy fundamentals cal for: our purest & soundest peace would be from a succumbency & invalidity, when on the worse part the opposition is spent & exhaled, then



*A Peace, but no Pacification.*

there is no feare, that there will breake forth any fresh and mutuall *Contentings*, and there must needs be more security in that *peace* where all possibility of resistance is taken away, than where there lives *two natures* of proportionall abilities and passions, which would prove like the two men in the Fable, who being weary with bearing one another, tooke truce for an houres refreshment, and fell fresh to their blowes againe.

A *Peace* then and not a *Pacification* is our assertion, and I hope all who value a *Reformation* according to their Covenant, will pursue those things which make for that, and suffer themselves not to be taken off their holy and famous resolutions for *Peace*, by any faire or specious argument for *Pacification*, *Pacification* being but the halfe way to *Peace*, and this I conceive is the *Peace* which will make both *England* and *Scotland* happy, not so much by inventing any new engines to binde our *Kings in chaines*, and our *Princes in fetters of iron*, but by endeavouring such an extirpation of *Po-pery*, *Prelacie*, and *malignity*, as our *Peace* may be rather secured by a *disability of contending*, than by any new *Oath* or *possibility of resisting*.

For any further *Criticisme* upon the *Author* I have none; I confesse he reasons well upon many particulars, and makes his inke rise high, and dash hand somly upon those that stand about the *Throne*, and had he reached further with his pen even to a *Peace*, and writ but beyond a *Pacification*, he had writ well.

*A Review.*

I Shall gather his designe into this compend. *An Oath and ceremonious forme for the King, another for the Queene, and the temeration being so dangerous, hee thinks we are secured sufficiently: and he presumes, (having laid downe this forme) to lay upon it this weight, the honour of God, safety of Religion, justice of P. 1. Parliament.* I confesse the Oath *abstractively* considered is able to beare this, and a larger superstructure: but when *concretively* and *passionately* taken, let all judge who knowes there is a *revolution* in the highest Orbes, and a *changeablenesse* and *mutability* in every thing to the very borders of *immortality*.

In the *ceremonious forme* he seemes to ayme especially at the *satisfaction of the people*, and he pleads for the attiring and apparelling the Oath in some *glorious ceremonies*: but *popular satisfactions* in true Christian States are more solidly obtained by just and free and regular redresses: I know very well that gusts of discontent will be blowing sometimes from the people upon the best administrations, but they will soone blow over, God having obliged himselfe not to suffer the rod of the wicked to rest upon the lot of the righteous. P. 6.

And for the Oath to the Queene, I onely expose to P. 1. the consideration of any, what security or assurance is there in such *Fundamentals* which an *Absolution* or *Dispensation*, or other *Iesuiticall engine* can overturne at pleasure, though I could tell him more too, for at the priviledge of this Oath he must needs let in a toleration

*A Peace, but no Pacification.*

ration of that which the condition of our Covenant cannot comply with.

**T**he word, for any such *obligationall* happinesse, let the *States of Holland* reply, who have had too sad experience of the many effusions which the ministers of that tyrannous *Philip* had contrived, and especially now, in the season of the universall Apostacy, wherein *Faith* shall not be able to grow up to so just a stature as formerly; being a qualification (saith that holy assertion) scarce to be found on earth.

And though this way of obligation and satisfaction hath beene made use on (*as he sayes*) by God and man, yet we must know God hath an essentiall immutability to insure his oath, and man had a *fidelity* then, which was not so well acquainted with the artifice of reservation, equivocation, and elusion.

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Conclusion.

**N**ow consider the frailty and uncertainty in such foundations as oaths, the complexion and obligation of our late Covenants, the evasions and machinations of a reconciled enemy, the inconsistency of our principles and theirs, the fresh feuds from the remainders of an old combustion, our deep engagements, our small purchase for the expence of so much blood and treasure, and tell me if there be any security but in some things beyond an Accommodation.

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To the Reader.

**I** Have no other quarrell to the Booke than its incongruities to our Reformation and Covenant, and civill libertie and security, though it may be this is a misfortune rather of the Authors affection than intention; which making too much hast after Peace, fell into this error of Pacification: I could wish his excellent expressions had flowed in a better channell: nor would I be mistaken by others in what I doe, for I undertake not to write in a Politicke, but a rationall capacity.

Quod si Pompeius & Cæsar conjungi possint, me satis vicisse putabo. *Bald. in Ep. ad Cicæ.* FINIS.







Tritors justly rewarded.  
The Welch grow wise.  
The Pope still beaten.  
Hastings Troopes taken.

(307)

32

Numb. 40.

CERTAIN E  
INFORMATIONS

From severall parts of the Kingdome, and  
from other places beyond the Seas, for the better  
satisfaction of all such who desire to be truly  
Informed of every weekes Passage.

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From the 16. of October, to the 23. of October. 1643.

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Monday, Octob. 16.

**T**He Noble House of Peeres, having appointed to take the Nationall League and Covenant, between the two Kingdoms of England and Scotland yesterday, sent a Summons the last week, to all the Lords that are retired to their countrey-houses, to come and take it with them: viz. to the Earles of *Northumberland* and *Suffolke*, *Mulgrave*, *Rutland*, &c. and to the Lords, *Dacres*, *North*, *Elgan*, &c. but with this Limitation, that if any of them were sick and ill at ease, that then they should be respited untill they were recovered, and then they are to come and take it.

Both the Houses of Parliament were adjourned on Thursday last untill this day, having divided themselves into severall Committees, to consider in the Interim, of the great affairs of the Kingdome, as of recruiting their Armies, obtaining of moneys for their constant pay, setting forth of ships for the guard of the English and Irish coasts all this winter, and for trusty and fitting Commissioners for their new great Seale, &c. which businesses being thoroughly settled, wil much conduce to the safety both of themselves and this whole Nation, against all internall and externall adversaries.

We have heretofore related, that the States of Scotland, by the consent of the King, had sent the Earle of *Lothian* into France, to re establish and confirme the Scots ancient League and Priviledges in that Kingdome; who having been there about halfe a yeare, is now lately returned from thence, and

gone to the King at *Oxford*, to give an accompt of his Negotiation, where he is committed to prison, the cause whereof is informed to be, because the Scots had made him Lieutenant Generall of their Army which is comming into this Kingdome, and though he truly pleadeth that he knew not of it, yet such is the strength of ill Counsell there, that his Plea is adjudged invalide, and he is forced to lie by it. How this action will exasperate the Scots, any man may easily conjecture ; and therefore it is best to consider betimes of *Salustys* Rule : *Sape prava, quam bona consilia facilius executioni mandantur quidem : nunquam tamen feliciter tandem succedunt.* Better advice cannot be embraced by the Cavaliers, if they take it in season.

We told the Reader the last week, that the Town of *Dartmouth* in Devonshire was yeilded to the Cornish and Devon Cavaliers, since which we are informed, that the treacherous young *Chudleigh* was run into the belly with a pike, and died after he was brought into the Town, upon the searching of his wound, a just reward for his treachery, according to the judgement of *Herodotus* . viz. That God himselfe will at length punish a Traitor to his Countrey. And now without doubt the Cavaliers have stomack to besiege *Plimouth*, at least wayes give it out, to put hopes into the malignants in *Sussex* and *Kent*, where they are longed for by the malevolents in those parts, and then *London* may say, we had many ships lying idle in the river of *Thames*, and we might have sent some of them to make good *Plimouth*, before it can be taken or surprized, but now remember *Thucydides* counsell, That a Sea Port is not to be left succourlesse, and so you may timely prevent the worst.

The last week we informed, that Colonell *Rigby* had taken Colonell *Huddleston*, and defeated the forces which he brought to raise the siege at *Thurland* Castle in the upper part of *Lancashire* : since which information, the news is come, that the Castle is surrendered to Colonell *Rigby*, upon composition, that all the defendants should march out with their Armes and Baggage, whereby that County is now fully freed from its malevolent Infesters : But all the feare is, that some considerable Incendiaries, which were let go there, may hereafter imbroile it again, if they get strength and opportunity, for evill men may be alwayes lawfully suspected for the same evill, according to the old Proverbe.

From *Warwick* it is informed, that the forces in that Town, hearing that some of the Cavaliers Horse were quartered at *Campden* in *Glocestershire*, made out upon them, and took two Troops there, consisting of eighty Horse, which so over-joyed the *Warwick*-men, that some of them carelessly stayed  
behinde

behinde their fellows to drink and make merry, on whom came some other Cavalier-horse from another quarter, and seized upon them, which being notified to the *Warwick* forces, they returned upon the Cavaliers, slew and took them every man, and so having rescued their fellows, they retired home again with their booty.

Yesterday, being the Lords-Day, as many of the Noble Peers as are now here resident in Parliament, being to the number of thitteen, solemnely took the Nationall League and Covenant, between the Kingdomes of England and Scotland, in the great Church at *Westminster*, where Master *Calamy* the Minister of *Aldermanbury* preached before them.

From *Darmonth* in Devonshire it is informed by some that are escaped from thence, and come safe hither, that the Cornish and Devon Cavaliers, by treachery got into their great Fort, which commanded the whole Town, so that they had no possibility to hold out longer, and were thereupon forced to yeild upon composition. And they relate, that besides young *Chudleigh* who lost his life there, Captaine *Mohun* a kinsman of the Lord *Mohun* was also slaine, and likewise *Fortescue* was there slaine, the late High Sheriffe of Devonshire, who having been hitherto taken about *Modbury*, was brought up hither by Sea, and committed to prison, out of which he escaped and got backe into his countrey againe, where he hath received a just reward for imbroyling that County, and adhering to the traiterous Cornish Cavaliers.

*Tuesday, October 17.*

Yesterday Monsieur *de Harcourt*, the extraordinary French Ambassadour went from hence to *Oxford*, and when he came to the Court of Guard, the Captaine that attended there, searched his followers to see what Letters they carried with them, and one of them doubting that a Letter he had about him might be surprized, gave it the Ambassadour, who tore it in pieces, which being gathered up, was found to be superscribed to the Earle of *Dover* now at *Oxford*, but what the contents were, could not be collected from the dis-severed parts. And when the said Ambassadour would have passed on, the Captaine would not permit him, because (as it seemeth) he had no passe, but deteyned him, untill two of the Members of the Honourable House of Commons, came to deliver the Parliaments consent for his passage.

The late battell in Lincolnshire on Wednesday last, between the Earle of *Manchester* of the one part, and Colonell *Henderson*, the Governour of *Newmarke* upon *Trent*, with his Cavaliers, on the other part, hath in the generall been declared in Print, and therefore we shall forbear to mention it. But as for the particulars we shall now relate them, as they have been credibly

informed, by such as were in the Action, thus: Those Cavaliers had conceived such a vaine hope, of devouring that noble Earle and his whole Army, that they had gathered our puissant forces of Horse and Dragooneers, out of *Lincolne*, *Gainsbrough* and *Newmarke*, bragging and vaunting that they would not leave a man of the Roundheads alive, and all their fear was that they would flee, and not give them battell, but they soon found the contrary, for when the Earles men (who declined them not) came to the encounter, the Cavaliers at the first shocke were routed and fled away, and in their flight lost about 34. Colours, above a 1000. horses, and about 1800. of their men, who were partly slaine, and partly taken prisoners, the Earles men so long pursuing the residue of them, untill scarce ten of them were seen any where to appear in a body. And Letters from *Boston* testifie, that above 500. of their wounded prisoners, were brought in thither at one time, and many more of them at another time: As for the horses that were taken, the most of them were but poor Jades, which the Earles Souldiers sold to the Countrey people, some of them for five shillings and others of them for ten shillings a piece, and those of the Cavaliers that were found slaine, had many geese and ducks by them, which they robbed the Countrey people of: Both the Armies consisted of Horse and Dragooneers, for the Cavaliers had no foot, and the Earles foot were so far behinde him, that they came not up untill after the fight. And now we hear that the Earle prosecuteth his Victory, and is gone to take in *Lincolne*: As for *Henderson* the Cavaliers Generall, it is certified, that he narrowly escaped, for being gotten into a Quagmire, he was shot at, but he freed himselfe and so got away. *Aulicus*, thus your party hath beaten the Earle of *Manchester*, as they did his Excellency at *Newbery*, as you lyingly brag; vwill that Spanish trick never be left? You may ring for this victory, but we know that all your ringing will be the vvringing of your hands, as you did for that at *Newbery*.

It is reported, that a French ship is lately brought into *Poole* in the Ile of *Purbeck*, in Dorsetshire, which being searched, there was nothing but Wheat found uppermost, but underneath there were found, store of Armes, Gunpowder and brasfe Ordnance, and this should have been landed for the Cavaliers at *Weymouth*, into which Town (as it is also reported) many Frenchmen are come, which may prove of dangerous consequence, unlesse that Port be better guarded by Sea.

*Wednesday, October 18.*

From *Lecester* they write, that the Governour of their Towne hath put a Garrison of Souldiers into *Bagworth* house, the better to secure those parts  
of

of the Countrey from the Cavaliers plundering. That house was formerly in Generall *Hastings* possession, vvhich he intended to have kept, the more to awe and command the Countrey, but they have novv prevented him, vvhereby they shall keep his Forces from doing of mischief thereabouts : That Generall *Hastings* and his Forces vv ere so well beaten at the late battell at *Milton Mowbray*, that they have never since stirred either to fight, or plunder.

From *Glocester* it is informed, that Collonell *Massey* sent out two Troopes of Horse and four carts towards *Tewksbury* to fetch some hay, which made the enemies Scouts that lie in that Towne post home, and gave an Alarme to Colonell *Vavasour*, and his Welchmen there, telling them, that Colonell *Massey* had sent a great body of men, and four pieces of Ordnance against them, this newes so affrighted the Welchmen, that out of the Towne they ran towards *Worcester*, and would not be commanded backe, untill Colonell *Vavasour* forced them vvith his horse to returne, and killed about three or four of them for their contumacy, vv which seemed so to terrifie the rest of them, that they promised to retreat into the Towne again : but now marke the jest, the Welchmen in their retreat agreed to be revenged, and comming into a narrow way, the Van of them got over the ditches and bankes, and lined the hedges with their Muskets, their Rear still marching on, as if they had knowvn nothing, and vvhen *Vavasour* and his horse came within their Ambuscado, the Welchmen fired and let fly upon them, and by the help of their Rear which faced about, they routed the horse and killed about thirty of them, and so ran all away towards Wales vvith their Armes, their number being about 400. One thing vve had almost forgotten to relate, vv which is, that whilest these Welchmen stood in contestation vvith *Vavasour*, and before they vvould returne, they told him plainly, that they vv ere made to believe, that they must fight for their Religion, but novv they found it apparently that they fought onely for the Pope. Thus the Welchmens eyes begin to be opened, to see themselves doubly abused, in their Religion, and in being forced by the Cavaliers Horse. but no doubt this act of theirs will prove an example to all the forced foot in England, and teach them what to do in point of forcing.

*Thursday, October 19.*

At *Dublin* in Ireland the Pacification is agreed upon between them and the Rebels, but we hear not yet whither the Province of *Munster* hath agreed unto it or no, onely the Lord *Inchequin* who is president of *Munster*, hath been sent for to *Dublin*, by the Marquisse of *Ormond*, who now ruleth all in



that Kingdom. As for the Provinces of *Leinster* and *Connaugh*, they are so much under the Rebels power, that there is no doubt to be made of their compliance. But as for *Ulster*, which is now onely inhabited by the Scots (for they have expelled all the Rebels out of that Province) we do not yet hear that they have condescended to this Peace, against an expresse Act passed this Parliament: but if the Scots will not submit thereunto, the Rebels aided by the Protestants if they be so foolish, have power given them to cut their throats, which being effected, the Rebels have then the power in their own hands to cut all the Protestants throats in Ireland: The bottom of this plot is, not onely to bring the Rebels over into England, but also to keep the Scots from coming to aide this Kingdom against the Cavaliers, for if the Scots in Ireland will not yeild to a Cessation of Arms, then think the Cavaliers by this Plot to divert the Scots in Scotland to defend their friends in Ireland, and that as they hope will keep them from entering England.

But these fine Oxonian Designers reckon without their Host, and therefore they must reckon againe, for God will never suffer this Stygian Plot to succeed, since he intendeth (as hitherto it appeareth) to extirpate Popery, and all its Fautors.

And now as if all the War vvere finished in Ireland, the Cavaliers as we are informed have sung *Requiem*, and published a Proclamation at *Oxford*, to Abolish the monethly Fasts, vvhich were to continue in this Kingdom, during the Irish Wars; but here they faile in their reckoning again, because they reckon without the Parliament, who hath greater cause now to continue those Fasts then ever they had, to the end that God may be supplicated, to supplant and subvert the treachery that lieth inclosed in this Pacification, and to open the eyes of the Protestants in Ireland, that they may not be deceived by a specious pretence of Peace; which tendeth to no other end, but the totall ruine and subversion of themselves and their posterity.

To conclude, we are also informed, that a Commission in the Kings name to bring over 7000. Irish Rebels, was intercepted at Sea going into Ireland, and is brought to the Parliament, who hath sent a Messenger to the King to know whither he will avow it, whereby every man may plainly perceive the maine drift of that Pacification.

*Friday, October 20.*

Those Oxonian stratagems have yet run a farther straine, which favour more of *Pluto's* then *Plato's* Well, for a Proclamation hath also beene lately published there in the Kings name, to tolerate Popery, and to invite all Anabaptists, Brownists, Antinomianians, Familists, &c. to come thither, promising

ling them liberty and freedom of conscience, and free exercise of every one of their Religions, if they will lay down their Armes and desert the Parliament, and the colour that is specified to bring them on, is, the regard they have at *Oxford* of the tendernesse of mens consciences. But my Masters be merry and wise, and remember what promise *Queene Mary* made to the *Suffolke-men*, when she desired their help to obtaine the Crown of this kingdom, being opposed by all the Lords that had beene of King *Edwards* Councell, and the Duke of *Northumberland* with a potent Army; her promise was, to continue and maintaine the Protestant Religion then settled, if they would help her to the Regall Diadem; which they effecting, as soone as she obtained it, they were the first that were persecuted for the Gospel of Jesus Christ. And we wish you also of the separation to call to minde, that this war was said to be principally begun against Anabaptists and Brownists, as appeareth by the Kings Speech made at *Wellington* in Shropshire, when he marched from *Stafford* towards *Shrewsbury*. Whence you may perceive the Cavalier-craft, to hedge you in, to cut your throats under a shew of tendernesse of conscience, which their consciences have not hitherto been tender of. Certainly these Cavaliers think they are become invisable in their projects, by dancing in a net, and that their bodies, Woodcock-like, are not to be seen, when their heads are hidden.

But now the Turkish Alcoran beginneth to work, which would perswade, that every men shall be saved in his own Religion. The Cavaliers are now fore enfeebled by their late losses at *Newbery*, & in *Lincolshire*, and therefore by an Hotchpot of all opinions, they would fain recruta their weaknesse.

From *Kingston upon Hull* they write, that Sir *John Meldrum*, who lately came thither, sallied out of the Town with some forces, set upon one of the enemies Forts, beat them out, and took a brasie Demi-cannon, a Demi-culverin, a Saker, three Drakes, and a Case of small Peeeces; some Armes, a Carriage of great Bullets, and some Gunpowder, and though the enemy came down in a great Body upon them, yet after two houres fight, they forced them to retire, and brought all the Ordnance and Ammunition safe into the Town, and that the enemy now fortifieth about *Beverly*. This was done, *October 11.*

*Saturday, October 21.*

For the affaires in Italy we have this advice, that after the Popes General *Malnisia*, with foure thousand Foot, and five hundred Horse, and eight Peeeces of Ordnance, had recovered the City of *Montelione*, he intended with *Don Vincenzo de la Marra* to surprize in like manner the City of *Piene*, but they

they were defeated by the Venetian Generall Prince *Matthias*, and Generall *Bonii*, who slew a 1000. of the Popes Souldiers, amongst whom was *de la Marra*, they took 40. Officers prisoners, and got their eight pieces of Ordnance with all their baggage. Since which victory, the Venetian Army hath fiercely battered the Fort of *Lagoscuro*, and droven some 100. heads of cattell from *Cunco* in the Dutchy of *Ferrara*. The Florentine Army hath again besieged the City of *Cisterna*, and surprized some Mules laden with Ammunition, and took 800. men prisoners that guarded them as a Convoy.

We have seen a Letter from *Edinbrough* in Scotland, which certifieth, that many of the Scots Lords met at *Kelsey* to celebrate the Funerall of the Countesse of *Roxborough*, which being done, all but thirteene of them departed, who were accounted Anti-Covenanters, amongst whom there was one said to be chiefe, who remained still there, under the colour of making a marriage between the Countesses daughter, and the Earle of *Mortons* son, and because they have a great retinue there, it is supposed for no good end, because that part of Scotland is said to be very Malignant. That the forces in *Barwick*, together with the Scots that are come in thither, sallied out of the Towne upon the Enemies workes, slighted them, and slew one man, so that they have drawne the first blood. That Colonell *Grey of Warke* with one other great Commander, are marching towards *Barnick* with 17. Troopes of horse, and six pieces of Ordnance, and that dayly many of their faction resort to them out of *Northumberland*, to oppose the Scots entrance into England.

Since the Cavaliers defeat in Lincolnshire, Generall *Henderson* sent to Colonell *Hastings* at *Asby de la Zouch*, to send him some aide, who sent him seven Cornets of horse, but the Earle of *Manchester* having notice thereof, sent Colonell *Cromwell* with a strong party to surprize them, who getting a passage which they must needs come through, hath as its reported routed them, and took many of them.

The Cavaliers have of late been so bold, as to come into Bedfordshire, Hartfordshire, and Huntingtongshire to plunder, but his Excellency hath sent 36. Troopes of horse, and Colonell *Hervey* is also gone out of *London* with his Regiment of horse to stop their proceedings.

*This is Licensed and Entred into the Hall Booke according to Order.*



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